AUM

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. X JUNE 1939 No. 6

ANXIETY

The world has been living in anxiety since last September when the bluff of might won a victory over moral weakness at Munich. Since then, Europe has experienced the Karma of broken promises—not a new phenomenon in the history of European nations. Britain and France have also to answer for their broken promises in the past.

A handful of men are responsible for the atmosphere of tense anxiety in which millions have been plunged. Fear prevailed in Britain and France when the Munich decision was taken; then fear passed and in March-April anxiety was born. These powerful democracies have evinced an undemocratic spirit in letting the small kingdoms fall prey to a wanton aggression; while they have been looking on, Karma has been making several entries against them. They have answered in the negative the question of their Scriptures: "Am I my brother's keeper?" This is understandable; for Britain and France have never made moral principles the guiding law of their governments, any more than have Italy, Germany and Russia; and it is not easy suddenly to act up to moral principles in an hour of crisis.

An individual loses his fear and anxiety when he takes a firm stand on the moral law and resolves to pay his debt honestly and to act towards others righteously, because he is convinced that the universe is governed by Law. The five Pandavas had nothing to fear or to be anxious about though the evil Duryodhana and his ninety-nine brothers were against them. The Kauravas had huge armies but the Pandavas had Shri Krishna as the charioteer.

President Roosevelt's appeal to the European nations is an opportunity for Europe where all the parties are Duryodhanic in nature, but where some at least can turn a new leaf. It is an opportunity for some Pandavas to arise. Will the Karma of Europe permit it?

THE FAILURE OF THE CHRISTIAN CHURCHES

[L. A. G. Strong, poet, novelist and critic, wonders why we requested him to write on this subject. Though he be "well read neither in philosophy nor in theology", he is one who aspires to live the Christ teachings but who cannot always agree with ecclesiastical view-points. That is why; and our readers will agree that we are justified. He touches on what to thousands of men and women in Christendom seems the central problem to-day.—EDS.]

I am asked to write upon the thesis *"That the Christian churches have failed to live up to the teachings of Christ"*.

In the world of to-day, this thesis may seem self-evident. The teachings that rule our world, whatever they are, bear little resemblance to those of the Gospels. Even so, it is well to be clear what we are talking about. What is meant, first of all, by "the Christian churches"? Does this mean the entire body of worshippers? Or only the officials, the ecclesiastics? If it means the former, we might as well simplify the statement, and say "Christians". Yet, this can hardly be the meaning; since it is only courteous to assume that whoever put this thesis to me had a special meaning in his head, and would not use two words where one would do.

I will assume therefore that it is the executives, the priests, great and small, who have failed to carry out the teachings of their Master. If this is so, further questions arise. Have they failed individually, or as a body? We need hardly bother to assert that they have failed as individual souls; and, even if we did, this would take us into a lengthy examination of the sense in which we use the word "fail". Of course every Christian fails by the absolute standard. To make sense, we can talk only of comparative failure; a tendency downward instead of upward; a large failure, due to perversity or to inability to understand that what the individual or corporation is doing goes against the teachings of Christ.

The only sense in which the thesis will work is to take it as meaning that the massed ecclesiastics of the various Christian churches have, as corporate bodies, guided their flocks in the wrong direction, or failed to guide them in the right.

Now, obviously, no such thesis can be discussed by members of the Church of Rome, since for them Christ's teaching only exists as declared and interpreted by the Church. The other Christian bodies would be prepared to discuss it, and individual priests and ministers would be ready to admit it, though probably only to a limited degree.

In all cases, the first difficulty would concern the second term in the proposition. While there is agreement as to the general trend of Christ's teaching, there are many and acute differences about its application to individual cases in the modern world. If we examine that central affirmation, the Sermon on the Mount, we find that it is quite differently regard-

ed by theologians in, for instance, the Church of England. Some hold it as an absolute rule of conduct, binding upon all Christians in all circumstances, and blame a corrupt society for the undeniable difficulties which arise if one attempts to apply it. Others—see a recent series of articles in *The Spectator*—maintain that it is only a rule of spiritual conduct for such as are prepared to cut themselves off from the main body of their fellow beings and accept it. If you are going to lead a spiritual life, they say, then this is the rule by which you must lead it. There could hardly be a wider difference—and this within the same branch of the Christian Church.

Whether we look on it as a literally worded rule of conduct applicable to life to-day ; as a rule of conduct applicable to its own times, and needing adaptation to to-day ; or, following the man in the street, as an ideal which one could only hope to follow on the vaguest and most general lines ; the Sermon on the Mount is by no means the only statement of Christ's teaching. This teaching is contained in a series of precepts, parables and actions recorded by the four Gospels. These precepts, parables and actions are not always in complete accord one with the others, and the narratives which contain them have very properly been subjected to a scrutiny which does something to explain these discrepancies. Considering the circumstances in which the Gospels were set down, the discrepancies are amazingly small. There are, however, enough of them to enable those who wish Christ's justification for various courses of action to quote isolated texts in support of such action and puzzle their fellow-believers. The usual answer given is that we must consider the tendency of a whole body of teaching rather than press the application of a single text. From the common sense point of view, this is obviously sound ; but the man who quotes the isolated text can always retort that that body of teaching is made up of a large number of isolated texts, each of which is just as liable to be wrong as the one on which he takes his stand. Christ, I think we may say without presumption, nowhere showed His wisdom so clearly as in the wide, general terms of the few commandments He issued: terms which can be applied to every contingency at every time : and this is the real refutation of attempts to screw individual texts into support of actions or policies which appear contrary to the whole trend of His teaching.

We see this very clearly when we come to the broadest of the general charges brought against the Christian churches in the world to-day. It will be better, I think, if I keep my own views out of this article as far as I can, and concentrate instead on the general criticisms of Christian practice uttered by intelligent people. One man's opinion is negligible. (In any case, I cannot imagine why I have been asked to write on this subject. I have no special qualification for doing so, being well read neither in philosophy nor in theology.) But *many of the best and most civilised minds of our time are outside the churches, and stay outside,* for reasons which the churches do not controvert as

convincingly as they might. I write as one for whom the story and the teachings of Christ are unique and unsurpassed, and who would desire nothing so much as to live after that Pattern, but who cannot always agree with official interpretations of its letter or spirit.

It is perfectly obvious that, whatever the churches may be doing, the countries of the world to-day are not run in accordance with Christ's teaching. If they were, the world's goods would be better distributed, one man would not prosper through another's loss, and we should not be menaced by war.

It is this last thing, war, which is the most serious evidence against the churches. I know a great many people of various ages, sorts and positions, and I meet great numbers of young people. Few of them have any use for any kind of church, and the reason nearly all of them give, the accusation which they bring against the churches, the thing which above all others has earned the churches their contempt, is this complete failure to take a stand upon the question of war.

All the churches together will not convince sensitive and intelligent young men and women that Christ could possibly approve of modern warfare. They refuse to believe that He who healed the sick and bade His followers measure persons and institutions with the maxim, "By their fruits ye shall know them", could sanction a policy or a state of things in which men who feel no enmity for one another should stick bayonets in each other's bowels, should drop bombs upon women and children, should poison their fellow creatures with corrosive gases, should starve, harry and oppress them to the level of terrified animals. These and even worse things are the fruits of war. Yet there are ecclesiastics who, relying on Christ's action in clearing the temple of the money-changers and His statement that He came to bring, not peace, but a sword, would have us believe that we can engage in warfare—*i.e.*, in the above-named practices—with His blessing.

Seeking a reason, the young people of to-day perceive—to take one example—that, however proudly it may bear itself on occasion, the Church of England is dependent on the State. Its interest lies in maintaining the present structure of society and in supporting the State. It cannot declare itself against war without estranging a great number of its worshippers, and finding itself in immediate conflict with the State. The Church of Rome—I do not for a moment presume that it would wish to do so—the Church of Rome, though far more independent of control, cannot declare against war for similar reasons. I have the utmost respect for this great Church, even though like many other people I find its claims to be the one Church hard to receive : and I have taken the pains to be less grossly ignorant of it than are the majority of its critics. But it, too, has its problems of expediency. It was blamed, in the Great War, for not taking sides : but it had worshippers in both camps, all depending upon it for spiritual support. It was the keeper of many consciences.

No, when it comes to war,

the policy of the churches has been to bewail the admitted evil, blame the enemy for it, and do all that was possible for the individual combatant and sufferer. No church, so far as I know, has ever stood up boldly and denounced a war (not quite the same thing as war in general) for the abomination that it is. Because they did not consider it an abomination? If they did not, say the young, so much the worse for them. The issue, to the minds of the young, is simple. Either it is right to use bomb and bayonet and gas, or it is not. If it is not right, then no cause can make it so, and no cause can prosper which is prosecuted by such means.

W. B. Yeats used to say that the churches and the prophets of to-day erred through making things too easy. They came into the market-place and tried to compete with secular attractions for the people's attention. Instead, he claimed that the prophet should withdraw into the wilderness. When people came to seek him, he should throw stones at them. When they still persisted and, giving him no peace, pursued him into the ultimate hardship of the desert, then at last he should turn and give them of his wisdom, for they would have earned it.

There is much truth in this. No church or party which does not demand sacrifices can command the allegiance of youth. (The Communists have the sense to realise this. It is difficult to join them and their demands are exacting.) The persecutions which Christianity has been suffering in the old world and the new have this bright side to them, that they force people back to the elementary teachings of Christ: and the outlawed church, with nothing to lose, stands on its own basis and lets the state go hang. *We in England will get little help from our established Church until it ceases to be an unimportant branch of the Civil Service and expresses fearlessly the principles of its Master.*

This is a slight handling of a weighty theme, but it touches what to thousands of people to-day seems the central problem. In ordinary human administration we must have compromise. But, in the broad principles of the Christian life, there can be no compromise. Christ did not compromise. He was not polite to ecclesiastical bigwigs or to vested interests. He gave to the state what belonged to it—but did not allow it to decide what was right for Him and what was wrong. Infinitely gentle to the individual sinner, He did not mince words about the sin. If we can be confident of one thing in this world, it is that it is contrary to His teaching for decent chaps who ride in buses here to hate and maim and murder decent chaps who ride in buses in any other country.

It is equally contrary to His teaching for me to sell to another man what I know will make him lose, to take credit for what is not mine, to be envious of another's prosperity, to speak grudgingly or maliciously, or otherwise to fail in love of my neighbours. The churches will tell me this, and will be greatly shocked if I am attracted actively to more than one woman, or am unduly picturesque in my speech: but about this central monstrosity of war they are silent, and for reasons that do them

little credit. Only one Christian body known to me, the Quakers, speaks firmly on this question.

Now that the inventions of civilisation have brought the various countries so close to one another and made communication so easy, it can no longer be pretended that war is the only way to settle differences. There is to-day no excuse for war. It is unnecessary. The mass of the people realise this in every country. Given a really powerful support, they would not let their governments be pushed into war.

The Churches could abolish war tomorrow. Let us pray it does not come, for I doubt if they are our strongest shield against it.

L. A. G. STRONG

Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery. Prevention is better than cure. Society creates its own outcasts, criminals, and profligates, and then condemns and punishes its own Frankensteins, sentencing its progeny, the "bone of its bone, and the flesh of its flesh", to a life of damnation on earth. Yet that society recognises and enforces most hypocritically Christianity—*i.e.* "Churchianity". Shall we then, or shall we not, infer that the latter is unequal to the requirements of mankind? Evidently the former, and most painfully and obviously so, in its present dogmatic form, which makes of the beautiful ethics preached on the Mount, a Dead Sea fruit, a whitened sepulchre, and no better....

Whether the Jesus of the New Testament ever lived or not, whether he existed as a historical personage, or was simply a lay figure around which the Bible allegories clustered—the Jesus of Nazareth of Matthew and John, is the ideal for every would-be sage and Western candidate Theosophist to follow. That such an one as he, was *a* "Son of God", is as undeniable as that he was neither the *only* "Son of God", nor the first one, nor even the last who closed the series of the "Sons of God", or the children of Divine Wisdom, on this earth.

—H. P. BLAVATSKY

THE MEGHNA CALLS, THE MEGHNA!

[Dr. Bhabani Bhattacharya is a writer especially on Indian historical subjects, whom we are glad to welcome among our contributors.—EDS.]

The village boatman knocked twice at the door.

Racing rain pattering in gay fury half muffled the sound. The boatman knocked again with his large fist, cleared his throat and shouted, "Be ye in, Mother? Be ye in, Siromani *mahasaya?*"

The long cry swept up through the age-worn, two-floored house. Siromani, the young priest of Durgapur, heard it in bed. His wife heard it, too, and his mother.

"Who calls in this dark night?" Siromani sat up, his hollow-cheeked face astrain.

The mother emerged from her room, holding a shiny brass oil lamp at arm's length. "I hear a voice", she said; "it sounds like the boatman's." She went out and groped down the stairs, followed by her son.

The wife slipped out of bed. Her heart was shivering. The waking scream of her one-year-old child dragged her back. She pressed the child to her bosom. "Let no harm befall this family, let all be well, O Destroyer of Evil!"

The old mother unbolted the house door and thrust her face in the dark rain. Three tall figures stood by, beside a hollow wooden form. The boatman stepped forward, lamplight gleaming wetly on his bare chest.

"Mother, there is much danger. The Meghna is coming, the Meghna! The village Sukdanga gone. Wiped away. Man, beast, insect, all gone. The Meghna still rises. Durgapur will not see the sun. The waters will bury us. Do not fear. We have brought a *bhela* (rough-built boat). It will float. Save yourselves, Mother. We must go."

The figures plunged away in the night. Siromani, ashy-pale, beat his hands on his forehead. "*Hai, hai, Bhagwan,* what will happen? For what sin dost Thou punish Durgapur?" But the mother spoke no word. She turned, walked up in silence. At the top of the stairway she nodded her white head knowingly and said to herself: "The Meghna calls, the Cloud-fed calls!"

The last few years the river had not risen. Durgapur, long on the edge of peril, repeatedly ravaged, was sensing security. The Ganges spent its fury elsewhere and the Brahmaputra had mellowed its temper, so that the union of them, flowing down under the name of "Cloud-fed", kept within the limits of the alluvial banks. All went well. The Meghna spread more fertility than fear. But immense glaciers had now cracked in the far mountains and monsoon cloudbursts had deluged the land. The Meghna was its former self.

And Siromani knew its meaning. His father, the renowned priest of priests who for many years had spoken the holy words at every marriage and *sradh* and *upanayan* and *annaprasan* within a circle of twenty-five miles, had been drowned in the

flood. And that was a bare dozen years back. Siromani, then a youngster, had been away with his mother and her people on a pilgrimage to Benares. Back home, the widow brooded : " Why didn't I stay by my husband and die ? What good was my pilgrimage ? " And she answered herself: "Shiva wanted to protect the candle-flame of this family : my son, the only one left out of three. My widowhood is the price of his life. If he also had gone with the flood, who would be here to sprinkle the sacred water for the thirsty mouths of the forefathers in heaven ? ".... She bent her life to one purpose : to make the son worthy of the father's name. The boy, on his way to manhood, acquired much learning in the shastras, received the academic title of Siromani (Bejewelled-on-the-head) and became the priest of the village. The mother rejoiced, for the family tradition was upheld. Her own people had tried to mislead the youth. " Come away to the city ", they had said. " Learn a little English, and we shall find you a job in the Municipality. There's nothing in the priestly profession." But the mother hated this idea. She cast an anxious glance at the wooden sandals of the dead one. So much had been carried away in the maniac rush of the river, but the wooden sandals had remained in the house—half-buried in debris—as their clop-clop-clop, the sound of her husband's walking feet pacing the balcony, the rooms, the stairway, had remained in her ears. The sandals were a heritage for the son. He must wear them, he must be a new link in the chain, lengthening from century to century, of the old time-honoured order.

Siromani, frozen-hearted, opened a bedroom window and looked out. Night rose like a black encircling wall, sheeted with heavy rain. What was happening in the village homes, Siromani wondered. Was there a trek already through the paddy-fields, and through the swampy Meadow of the Man-Lion, to the high railway embankment ? The first to be submerged would be the low-lying horseshoe of the Untouchables' Lane with its two-score mud huts jostling each other for space and breath. The river would relieve the congestion and effect a clean-up at one stroke. Then it would be the turn of the whole village. Cobbler and beggar and moneylender, peasant and priest, Hindu and Muslim, all would become one. His house being two-storied, the water could not reach the upper floor unless it rose four cubits. But could the weak clay foundations resist the onslaught ? Perhaps it would be safer to get into the *bhela* and float.

" Let no harm befall the family, let all be well, O Destroyer of Evil ", he heard his wife murmur repeatedly and turned to look at her. She sat in bed nursing her child, more a girl than a woman, thinned by many attacks of fever, her black hair streaming to the pillow. Siromani heaved a sigh.

" Wrap up the child in warm clothes, Malati ", he said. "Wrap yourself, too. The fever's still in you. We must get ready."

" Where is Mother ? " she cried hoarsely.

" Mother's telling her beads. Do

not fear. The flood will subside. Why did the boatman think of us when he has his own kith and kin to save? The *bhela* . . . . " He stopped; his ears were alert, straining to catch some distant sound. He pushed his head through the window.

" I hear a sort of zooming ", he cried breathlessly. " Is it the river? *Hai, hai,* must it come so soon? Even midnight has not passed. What will happen? Do not fear, Malati. Wrap the child. Wrap yourself. All will be well. I shall call Mother."

The mother was already at the door, her face strangely absorbed, her eyes hard and staring, as if they saw a vision.

" Get the *bhela* ready ", she said. " We have nothing but the *bhela*. We must float."

Mother and son went downstairs with a sooty kerosene lamp. Malati sat in bed with her child. " What peril is this? " she cried, and burst into tears. Her body heaved with sobs. The child whimpered sleepily. Malati sang a lullaby between her sobs :—

Baby sleeps, neighbours have peace, then the robbers come,
Bulbuls have eaten the crop—how to pay ransom?

Time passed. Siromani carried some provisions to the *bhela* and fastened it, as a sort of anchorage, to a stout pillar. When the flood came they would float in the little boat, but not be pushed downstream. The fastening rope was of ample length, being one used for drawing water from the village well, so that the *bhela* could be moved to a safe distance if the house gave way.

But it was a false alarm. Siromani had heard the flood in his heated imagination. Only the rain fell, a steady endless patter.

Mother and son returned to the bedroom. Malati drew her veil down, out of modesty and respect to the mother—but not before Siromani had glimpsed her tear-stained face.

" Could it not be that the Meghna took some other track ?" he suggested, to console Malati. " Our village may escape. Is it for nothing that we live under the protection of the Man-Lion ? "

The mother seemed far away. She began to speak to herself in a detached drugged voice. " That night was also dark, full of rain. The river comes two watches after dead of night. I can still hear the sound. It's like the sea rolling. I was in Benares. I heard the sound from Benares. All day my right eye had danced and I knew evil would come. I sat up in bed after midnight. I had hammer-strokes in my brain. I screamed. I saw the father of my child gasping for air, and there was no air."

Malati wept aloud. She was trembling. Siromani begged : " Stop, Mother, stop. What has come upon you ? " He wished that the flood would speed up. The suspense of waiting was shattering their nerves.

Then he heard the zooming again, as if in answer to his prayer, and knew that this time it was reality, not fancy. The distant clamour was like the rapid passing of many railway trains over great steel bridges. It moved nearer and nearer. The mother listened, smiled strangely and said : "The Meghna calls, the Cloud-fed calls ! "

" Come, let's get ready ", Siromani croaked. Malati sprang out of bed. She bent herself and took the dust from the mother's feet and her husband's feet. The child in her arms, she stood by the doorway, waiting.

Siromani gazed at her, and sudden bitter regret troubled his mind. Why had he not gone away to the city, years ago, when he had the chance, learnt the alien tongue and become a clerk in the municipality ? City folk were safe from floods. They suffered less often from malaria. Why had he stayed in the wretched village?

Tensely they waited. The rush of sounds rose to a roar. Siromani stepped to the window. The river had arrived. It was swirling by, carrying corpses and carrion and live cows, goats, dogs (so he imagined, eyes fastened on the night). Minute by minute the saffron-hued waters, churned to foam, would swell and rise. There was no time to lose. The house might topple.

" Come, hurry ", he cried, turning quickly. He picked up the kerosene lamp and led the way. They were waist-deep in water before they climbed into the boat rocking at the house door. The palm-leaf thatch overhead was no protection from rain. Malati covered the sleeping child with her sari's folds.

They sat a long while, drenched, shivering, fascinated by the scene of dreadful havoc, while the boat dragged and struggled in the sweep of the current. Then the mother cried tonelessly : " What disastrous folly, my son ! "

" What is it, Mother ? "

" The Holy Stone. We forgot to bring Him with us. Row up to the door, my son. I must fetch the Holy Stone."

" No, no, Mother ", Siromani exclaimed, alarmed. " We can't go there. It's a death-trap, Mother."

She smiled. " Do not argue, my son. Obey. The Holy Stone has stayed in our family for ten generations. How can you forsake the ever-awake deity ? A curse would fall upon us—the end of the family line, my son. Ply back to the doorway. And you must stay with my daughter. Do not fear on my account."

She was smiling, but there was steel in her voice. Siromani obeyed her in silence. It was hard work to push the *bhela* against the current. He reached the house door at last, breathless with effort. The mother descended, holding the kerosene lamp. She waded away.

The Holy Stone was in a niche in the bedroom wall. The mother had to fumble for it a long while. As she picked it up, the floor rocked under her feet, the wall crumbled down, and the mother went headlong into the flood-water. She tried to scramble up. The river rushed her forward....

Siromani, watching with pounding heart, saw a lantern whisk by, and he saw, vaguely, the forlorn hand of his mother. He screamed and was about to throw himself after her when the child in Malati's arms began to cry. And he heard Malati's voice faintly, as though she half-whispered : " If you also go, who will tend this dim candle flame of the family ?"

Siromani hung back. He clutched the planks of the boat. The lamp, the hand plunged away.

BHABANI BHATTACHARYA

THE METAPHYSICS OF GENIUS

[In this article Merton S. Yewdale puts forward a few ideas on the important subjects of the birth and activity of Genius; his speculations approximate some truths of the Esoteric Philosophy but he is not correct in assuming that "no one ever seems to have predicted the coming of a man of genius". H. P. Blavatsky has explained the Law under which all the prominent characters in the annals of sacred or profane history incarnate cycle by cycle.—EDS.]

Throughout history there have appeared ever so often among the peoples of Earth, certain individuals who bear all the signs of having been born for a kind of work which is not only inevitable but destined. Yet while these individuals have been something of a confraternity through the ages, their lives and characters have greatly varied. Some of them have been shy of life, and so solitary that hardly any one knew of their existence. Some have lived in little groups, working in the poverty of their surroundings, but in the wealth of their dreams. Some have lived in conventional comfort; and not only have they continued to do their destined work, but they have had the time and the energy to take part in the practical life of the world.

But however they all may have differed in the details of their personal life, they have always been of one accord in dedicating their powers to bringing into existence works of æsthetic beauty that have enriched the lives of men and women through the ages. These gifted individuals are the world's men of genius, and their works are those of the four fine arts—music, poetry, painting and sculpture.

At first view, man lives primarily in the material world and is closely attached to it, with the feeling that the spiritual world is outside of himself and beyond him. Actually, he lives between the two worlds, and their forces flow into him from either side. The material world brings its energies so that he may develop his physical powers as well as the resources of Earth. The spiritual world brings its ethical riches so that his life on Earth may be spiritualized and he may thus be kept from falling to the level of sheer materialism. The ideal man is he in whom the spiritual and material worlds unite in a perfect equilibrium. But man in general falls short of that balance; he inclines too much to one side or the other. Thus, failing to achieve it himself or achieving it for a time and then losing it, he yearns to see it achieved in some form in which it is permanent. It is in works of art that he recognizes his ideal of the permanent equilibrium.

So far as the human mind is able to determine, the spiritual and material worlds are the only ones which came forth in the Great Beginning. Yet there is a third world—the æsthetic, which comes into existence through the man of genius as medium. It is in him that the spiritual and material worlds not only meet, but periodically issue forth united in works of art, which he alone has the power to beget, and which in turn contribute to the embodiment of

the æsthetic world. Without the man of genius, there would be no æsthetic world, and consequently no works of art.

Where the man of genius differs from ordinary men is that he lives largely in the world of himself. Into him the spiritual and material worlds also flow, but as into a sanctuary where they offer their resources for his works. From the spiritual world he receives his visions of the Eternal Ideas, the intuitive understanding of the essential harmony and equilibrium of the universe, the gift of hearing with his inner ear, as in music and poetry, and of seeing with his inner eye, as in painting and sculpture. From the material world he receives the substance for his works, the cosmic energy necessary for their formation and the technique to give them the universal form that will insure their continuance throughout time.

The purpose of the man of genius is to give æsthetic form to his visions by representing the universal in the particular. His ultimate achievement is, that in his works he effects a union of the spiritual and material worlds by imposing upon the amorphous substance of the material world, the order of the spiritual world.

It is the man of talent who *creates* works of art ; the man of genius *gives birth* to them. The first is the conscious act of a man who elects to construct from material outside of himself ; the second is the instinctive act of a man who yields to the command of the Divine Energy to submit to the birth of substance within himself. The man of talent is like a builder who constructs a building ; the man of genius is like a woman who brings a child into the world. For the word genius comes from the Latin *gigno*, meaning, " I beget."

But there is a further and profounder difference between the two kinds of men, which is revealed in their origins. The man of talent is of the male species and a member of the race which for millions of years has been divided into two sexes. But while the man of genius is also male outwardly and a member of the present race, he is inwardly male and female ; that is, his ethereal or astral body is bisexual or androgynous, and thus a representation of the inner physical formation of the race of androgynes, who lived many, many millions of years before our race and who self-reproduced their own kind.

That such a race of primordial beings once lived on this Earth and that our race evolved from it, is clear, not only from vestigial evidence in the race of to-day, but from references in the writings of Plato and Lucretius ; in the Puranas, the Zohar, the Kabala, and Genesis ; and principally in " The Book of Dzyan ", portions of which Madame Blavatsky translated and interpreted in her chief work, *The Secret Doctrine.*

It is in the man of genius that the androgyne continues its function ; but instead of reproducing himself, the man of genius brings forth works of art—first the conception of the idea, then the gestation of the substance, lastly the birth of the work itself in the form of music, poetry, painting or sculpture.

Works of art are symbols of the great drama of the universe, when in the Beginning it first emerged as

chaos and then took form, and when the mighty celestial bodies rolled into their appointed places and in silent majesty began their heavenly movement. For the primary elements which go to make up a work of art—subject-matter, form, balance and rhythm—are from the world of the universal. The subject-matter comes from the Eternal Ideas ; the form from the essential unity of the universe, in which all its parts are related in a harmonious whole ; the balance from the cosmic force which maintains the heavenly bodies in their relative positions ; the rhythm from the measured movement of the heavenly bodies within the universe. Only the particular characteristics of works of art indicate when and where they first appeared in Earth life. Works of art have their roots in the past, they grow in the present, and come finally to maturity in the future, where they are understood and prized. For just as art works when they appear are primarily for a future generation whose emotional and intellectual consciousness is different from that of the contemporary generation, so the man of genius possesses within himself a corresponding consciousness, which is transmitted to his works. Within him also are the feminine intuition and the masculine reason, by which he feels and thinks his works before they have emerged into the world. Likewise, there are reflected in him the universal elements—subject-matter, form, balance and rhythm, by which all works acquire their universality ; for it is the man of genius who is truly the microcosm of the universe. But as soon as the art works are completed, they take on a meaning in the particular, which brings them closer to the understanding of people in general. The subject-matter becomes an idea or an object which is related to life and recognizable in it. The form becomes a symbol of man's inborn desire to bring order out of disorder. The balance corresponds to the symmetrical construction of the human body and to man's love of proportion in all things. The rhythm corresponds to the ordered movement of the days, months, and years, the seasons and the tides, as well as to the human love of measured sound and movement. Thus works of art completely satisfy, in a universal and a particular sense, our innate desire to see the Eternal Ideas presented in perfect form, balance and rhythm, and to observe them æsthetically interpreted in compositions of universal and permanent harmony.

In past centuries, when the multitudes were largely uneducated, art was only for the cultured few. In modern times, it is for all people, not only because they are much more enlightened and because it develops their sense of æsthetic beauty, but principally because it opens up a new world of vision and provides a new outlet for their energies which are frequently restricted and sometimes frustrated amid the confines of regimented life in the modern world.

Art is not the means of an escape from life, but instead a master collection of works in which every feeling and thought in the whole human gamut may find instantaneous and sympathetic response. A work in a bright major key symbolizes in general the idea of evolution or coming into life in the visible world. In a

sombre minor key, it symbolizes the idea of involution or returning to the invisible world whence everything came. Also, the stricter its form, the nearer the work approaches the spiritual world and breathes the spiritual life. With freer form, it approaches the everyday life of the practical world.

Works of art are for the young and the old, and for both sexes; for men of genius, like the universe, are ever young and ever old, and their works are therefore ageless and timeless. Also, because of their androgyny, men of genius are able to represent in their works, with equal skill and understanding, both male and female characters and forms. The direction of a civilization may be determined by the spirituality or materiality of its art works. Likewise, as a civilization inclines, so do its men of genius, who reflect in their works something of that to which the civilization aspires. Yet the greatest works of art are more than records of the aspirations of individual civilizations : they are the immortal record of man's hopes and ideals which he has ever held aloft on his journey through the ages.

Nothing is stranger than that, while astronomers can predict the unusual movements of the heavenly bodies, and seers the coming of great events, no one ever seems to have predicted the coming of a man of genius. He is like a new star which is born in the universe, but which does not become visible until its light has come among men on Earth. Apparently, no one ever suspected that a little boy in Ancient Greece would become Homer ; or a boy in India, the poet Kalidasa; or a boy in Germany, the composer Bach ; or a boy in Italy, the painter Da Vinci. Nor have men of genius generally been born of illustrious parents. On the contrary, practically all of them came from humble parents ; and the history of genius shows that the humbler the mother and therefore the nearer to Nature, the greater the man—which is perfectly logical, since the energy of Nature is one of the physical elements which are highly necessary to the man of genius in bringing forth his works. But linked to this force of Nature is the clairvoyant power of the Spirit, by which he perceives the eternal beauty of things that he imparts to his works and leaves as a legacy to all men and for all time. For the man of genius is but an instrument of Destiny, and his masterpieces belong not to him, but to the ages forever.

MERTON S. YEWDALE

PATERNALISM IN INDUSTRY

[George Godwin is the author of *Cain, or the Future of Crime, The Eternal Forest, Empty Victory, Discovery,* and other novels. He is a frequent contributor to English, American and Canadian newspapers and periodicals, and is well-known to readers of THE ARYAN PATH.

The article we print below will give food for thought to those who regard our industrial system as a Golden Age for the actual worker. People tend to emphasize the progress that has been made from the evil days of the early nineteenth century and to forget that our present system has imposed a slavery no less binding than that of the system it has superseded. Mr. Godwin brings out very clearly the demoralising effects on the individual of the ever-growing influence which the employer tends to exercise over the personal life of the worker. We should guard against every such encroachment against personal liberty in a world where the spirit of Nazism is abroad and where dictators claim to take a "paternal" interest in the ordering of their people's lives.—EDS.]

The Industrial Revolution brought with it a radical alteration in the relations between employer and employed. Before the coming of the machine commerce and industry had two characteristics that passed with that vast change. First, there had always existed a personal relationship between employer and employed; secondly, since most work was done with the hand, there was general pride in workmanship and delight in the practice of the homely crafts. The machine destroyed both these valuable and beautiful things: the relationship of master and apprentice, the former the repository of traditionary knowledge, the latter its last-forged link; and the joy that belonged to the satisfaction of that deeply-rooted impulse to create.

Industry became, at a stroke of mechanical genius, inhuman, and what appeared to early Victorian eyes as a period of advancement and increase of wealth was, when seen in retrospect at this distance of time, actually one of retrogression, if one considers it in terms of human values. The dehumanization of industry brought with it the foul conditions of the first factories when, in practice, the complacent Victorian capitalist made his firm denial to the proposition that we are our brother's keepers.

Changes in public opinion, expressed in a series of Acts of Parliament, have swept that vast reservoir of misery away. To-day, those who work in industry are protected from the obvious evils and, in most big firms, find decent and even excellent physical conditions of work.

The pendulum, it is trite to remark, swings in both directions. Yesterday the owner ground the faces of the factory poor; to-day, the big owners vie with one another in welfare schemes and every kind of activity designed to promote better health for the workpeople, better pay, security for old age and a host of other benevolent expressions of a sensed responsibility.

Yet, despite all this, there are aspects of the modern industrial world as horrible as anything in the

Victorian era. And these aspects of industry are horrible because they stand between the workpeople in industry and such self-fulfilment as comes only with full function and normal growth.

There are two evils in modern industry. First, the deprivation involved in the process of making by machinery.

The man who, fifty years ago, prided himself that he could file a piece of iron to an inch square with no more than 1/500 inch of error, today earns his bread by the repetition of a few elementary physical motions that leave the whole of his intricate and wonderful physical and spiritual being without occupation. I once watched a man fitting the wheels of motor cars with tyres. He had reduced his task to about fifteen movements. *He had been doing that for more than ten years for eight hours a day.* There recently retired from the service of a great firm famous for its paternalism a man who, for the whole of a working life of more than thirty years, had spent his days cracking walnuts by hand !

It would be possible to multiply such examples indefinitely ; but the two cited will suffice. And they raise this question : What has the advance in the conditions of work in factories given this man that can be said to be a fair recompense for his loss of the joy of creative work ?

Ask that question in the proper quarter and you will be told that he has shorter working hours, a paid holiday, a contributory pension scheme, medical services, clubs, athletic grounds and so on and so forth. And those who provide him with these things would feel really aggrieved if you were to hint even that such sops are scant compensation for what the worker has lost.

Labour conditions in modern factories are inhuman. That is the central fact that has to be faced. They are inhuman because they deprive the workers of the joy of work and of creative endeavour. The fact that it would seem to be inevitable does not change the circumstance that it is a vast tragedy of wasted talent and lost potential ability.

Let me turn next to the second aspect of industrialism which has many dubious qualities. I refer to the result of paternalism upon those who are the objects of it.

Now, it is obvious that the life cycle of man follows the pattern of all organic things. He is first a babe, next a child and last an adult. During infancy and childhood the orbit about which he revolves is the father. The father represents the source of all that is good. He is also the fount of justice and the dispenser of punishment. Normally, at maturity, a child leaves the paternal roof, terminates the parental authority and becomes, in turn, the parent.

But for the worker in industry the natural father is replaced by the benevolent employer functioning as father surrogate. The result is an induced infantilism in the worker. That infantilism is both bad and wasteful, the first perhaps because of the second.

Take a normal man or woman, impose upon him or her the task of securing the wherewithal of life for the performance of low-grade work

making no demands upon the higher centres, physical or mental, and leaving the emotional life untouched, and you get atrophy.

Take from this worker the necessity for making any kind of effort of will ; do for him all those things he should do only for himself, give him amusements, diversions, education (so called) and even a garden to walk in,—and you rob him of his maturity. He remains an adult child, undeveloped, a half-formed thing.

This needs to be said because such activities as those mentioned are extolled and advanced to justify and even to glorify industry operating as the handmaiden of Gain.

What is the remedy for a state of things that is the more dangerous because the danger is not readily recognized ?

First, perhaps, it will be necessary to transfer the production of all necessities to the community and thus to abolish the real end-object of all the pseudo-philanthropy now practised by big industry.

If the world's work calls for much mechanized labour, that labour can be equally shared, as the duty of service is equally shared by all in countries where conscription is in force. The idea is not new, but old. Tolstoi advanced it, suggesting that all should contribute forty days 'bread labour' in the year.

What other solution is there to a problem which involves the virtual masked slavery of millions ? You may object that slavery is a hard word. It is, but its essence is deprivation of opportunity to function and subservience to the will and the good of others.

Modern workers in industry whose lives centre about the great modern factory and its ancillary activities become the termite citizens of a state within the State. And thus industry creates a third social unit, midway between the family and the State—the industrial entity operating as father surrogate.

A picture of the modern world reveals what happens when men foolishly surrender their liberty to autocrats and hand their lives to political dictators. We see peoples once famed for their culture descending into a condition of slave-like obedience to authority.

Those evils are inherent in the form of industrialism that is to-day making men and women into automata in the masked interest of profits. It constitutes, properly seen, a trespass upon the human spirit. It harms equally the employer with the employed.

For the man who exercises great power over those who must turn to him for their daily bread runs the risk of acquiring a lust to manage the lives of others and, with it, a false and exaggerated notion of the worth of his own view-point.

This tendency to interfere with the private lives of workers is becoming more and more pronounced. By what right, for example, does a very large employer of unskilled and semi-skilled girl labour stipulate that the moral characters of the girls employed by him must be of the highest standard ? We have only to imagine the reaction of such an employer were an employee to apply a reciprocal test !

That paternalism is an aspect of modern industry with much to be said against it is fairly clear. What is less clear is the remedy.

Just twenty years ago an Indian writer suggested that industry will find redemption when its only criteria are the beauty and intrinsic worth and usefulness of its products. How far modern industry is from that fine ideal a glance at the Press makes clear. There, in the advertising columns are to be found lies, half lies, and gross mis-statements of all kinds. They are made to support the commodities that are thrust at the potential buyer that those who make them may be made thereby so much the richer.

While gain is the real and actual end and object of production, industry will continue to operate against the interests of the workers and of those for whom they work.

Paternalism of this sort is bad : it is bad for the individual upon whom it is expended, reducing him to a state of infantilism ; it is bad for the father surrogate, inducing in him exaggerated ideas of his worth and of the worth of his enterprises and philanthropy.

GEORGE GODWIN

" To let the Light manifest where deep shadows darken the industrial world, all of us, and not only labourites and capitalists, must acquire a new view of industry and commerce. These at present are regarded as materialistic, and we are apt to look upon them as soul-corroding, beauty-destroying, mind-enslaving instruments of the Devil. That is not altogether wrong as things are at present. But we must endeavour to change that ; and on the principle that what you think that you become, we must set out to acquire the view that industry, trade and commerce are fundamentally and in essence spiritual, and then follow up by an effort at manifesting that view in action—individualistic or institutional. The science of industrialism is generally believed in ; its art side is beginning to impress itself on the popular mind ; but industrialism as a religion, with its ethics, philosophy, mysticism and esotericism, is not even thought of. The production of good, true and beautiful commodities by free men of soul-force under democratic conditions—that should be our cry. We must seriously endeavour not only to make it known, but also to realise it in active life."

SCIENCE AND SPIRITUAL REALISATION

[P. Nagaraja Rao is at present a Fellow of the Philosophy Research Department of the University of Madras. In this article he examines the merits and demerits of Science, its possibilities and limitations ; and points out that Spiritual Realisation has to come to the rescue of Science so far as the study of "the fundamental values (Truth, Beauty, Goodness and Happiness)" is concerned. As he rightly mentions : "The ruthless analysis of the scientist has reduced nature, the bride of the bards, to a skeleton of rattling bones, cold and dreadful."—EDS.]

The last fifty years have seen revolutionary changes in both science and religion. Our age is preëminently an age of science. The West till very recently equated knowledge with science. What science could not discover or teach, mankind could not learn. The rationalists have held that knowledge derived through other sources than science is nonsense. Hence the urge of the great prophets of science to build up the scientific outlook. The contribution of science is twofold : (1) The creation and construction of a scientific society which makes use of scientific technique and helps men to do away with physical labour ; and (2) the creation of the scientific temper.

Scientific technique is comparatively a recent factor. But the scientific temper is as old as the Greeks.[1] The ancient Greeks felt an intense love for Nature. They perceived the beauty of the stars, the seas, the mountains, and the winds. Their thoughts dwelt upon them, and they yearned for a more intimate understanding of the phenomena of Nature than mere outward contemplation would yield. It was this contemplative urge which gave the first impulse to scientific knowledge. Thales, Anaxagoras, Heraclitus, and a host of Greek thinkers laid the foundation of modern Physics. The first impulse to science is born of the love of knowledge and not of the need for manipulation. Knowledge has been sought throughout the history of civilization with two divergent aims. We may seek to know an object because we love to contemplate it or in order to manipulate and control it. The former aim produces the contemplative type, *e.g.*, the mystic, the poet and the lover. The latter knowledge enables us to manipulate Nature's forces with the help of science and its technique.

The development of science has successfully suppressed the mystery element in Nature, the contemplation of which laid the very foundation of science. The power-impulse reached its zenith in the industrialism of the nineteenth century. It has perfected a governmental technique for the dictators of modern Europe. It has created a philosophy of its own. The Pragmatism of James and the Instrumentalism of Dewey are the results of this power-impulse. Truth is defined as that which is useful. Science offers astonishingly powerful tools for men to produce changes in their environment. Scientific technique has changed the face of our very life. Man has learned to fly in

1. Far older, we would say ; as old as thinking man.—EDS.

the air and to move under water, and the ether is at his command. Drudgery has been reduced to a minimum; leisure is being made possible for all. Men are able to live to-day in considerable security.

The advantages of science are the direct result of this power-impulse. But the spirit in which the changes have been effected has nothing in common with the genuine scientific temper. These practical mechanics are full of a sense of limitless power, of arrogant certainty. They want to manipulate men's minds by the application of laws of Dietetics and Bio-Chemistry, and thus help modern dictators in creating totalitarian states. But this power-impulse, *i.e.*, the manipulating skill, was in the early stages a mere camp follower in the army of knowledge. It has now suddenly usurped command by virtue of its unforeseen success. Governed by utility, it has become a tyrant of nature.

But scientific technique is not without its defects. There is unavoidable tragedy in the working of power. Absolute power is almost bound to be badly used. There is an inevitable psychology about the way the power-impulse works itself out. The holders of power generally take power itself to be the greatest End.

But power in itself is not an evil. Power and knowledge are in themselves neutral. " Knowledge is good ; ignorance is evil ; power is neutral " —to these principles no sane man will offer objection. It is by the use to which power is put that we judge it. Power should subserve noble ends and not set itself up as an end. There is something inevitable and dynamic in the use of power. The holders of power cannot rest content ; rest is not for them. They will be perpetually engaged in some fresh manipulation. Hence the necessity to check the use of power. Science has delivered us from the bondage of Nature, and we must take care not to become the slaves of science in its turn.

The second contribution of science is the creation of the *scientific temper*. The scientist begins with the empirical study of facts and makes significant observations. From the data supplied by observation he draws sufficiently probable generalizations through the application of induction. Then he erects a few hypotheses and verifies them. The scientist sets at naught authority and tradition, and believes only what the evidence indicates. He does not approach the study of facts with any preconceived theory of Reality. He studies the facts of Nature in the hope that he may be able to predict possible future occurrences. The scientific temper is cautious, tentative, broad and accurate. Its main principle is the understanding of Nature and not the establishment of this or that theory. The scientific temper is an invaluable corrective to the defects of ordinary knowledge, *viz.*, vagueness, cocksureness, and self-contradictoriness. The scientist strives after precision and minimises the possibilities of error, though he cannot totally abolish them. Where evidence is lacking, the true scientist suspends judgment and does not recklessly repudiate.

Madame Blavatsky, it may be mentioned, while praising Science as " organized common sense ", rightly objected to the tendency of " its more

ardent exponents" who "overstepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its *living* Forces from Spirit, and attribute all to blind matter".

Man's *inner*, spiritual, psychic, or even moral, nature cannot be left to the tender mercies of an ingrained materialism; for not even the higher psychological philosophy of the West is able, in its present incompleteness and tendency towards a decided agnosticism, to do justice to the inner; especially to his higher capacities and perceptions, and those states of consciousness, across the road to which such authorities as Mill draw a strong line, saying "So far, and no farther shalt thou go." (*The Secret Doctrine* I. 636)

The genuine scientist believes that science at best can yield only sufficiently probable results and not absolutely certain truths. Probability is the chief shibboleth of science to-day. Science engenders the rationalistic attitude—the refusal to believe in conventions and institutions merely because we find them existing. It provides a good channel for the critical, inventive and enquiring spirit of man. Besides these direct advantages the scientific temper produces certain salutary effects on the mind. Sanity and a Stoical attitude are characteristics of the scientific mind. Science claims to emancipate us from the struggles of daily life; it can engender detachment from things of this world. There is a sense in which the scientific temper may be said to approach the religious attitude. It is a bold attitude to life. Its dangers are dangers not of death, but of life.

But the scientific temper fails to discover the whole truth and the picture of the world which it gives is a dry statement of formulas and equations. The ruthless analysis of the scientist has reduced nature, the bride of the bards, to a skeleton of rattling bones, cold and dreadful. Certain aspects of life do not come within the purview of science. The fundamental values (Truth, Beauty, Goodness and Happiness) cannot be studied with the help of scientific formulas. The scientist tends to confuse the real with the rational. Absorbed in the investigation of natural phenomena which can be counted, measured and experimented upon, he has ignored the deeper elements in human life which are mathematically indeterminable. The scientific pattern is incomplete; the complexities of life cannot be resolved by simple formulas. In human life there is a residue of irrationality and waywardness which must be allowed for. The ills of our world therefore cannot be banished by the adoption of any single set of reforms —Socialism (any of the many types), Pacifism, Fascism or formal Sanatana Dharma. Finally, the scientific temper if carried to its logical limit would lead to the conviction that life is purposeless and the universe a cruel practical joke. And this attitude if applied to practical life would result in moral chaos.

To make of Science an integral *whole* necessitates, indeed, the study of spiritual and psychic, as well as physical Nature. (*The Secret Doctrine* I. 588)

The great change that needs to be effected in the use of power cannot be carried out by mechanical means or political adjustments. It has to be effected by *spiritual education* which endows life with purpose and helps

men to realise the fundamental unity of things. It is only spiritual realization that can guide the intellect in the proper path. Without the certain awareness of the fundamental unity the need for the practice of ethical virtues cannot be perceived. Religion is that kind of education by which human beings can become better and improve their relations with one another. Non-violence, charity and other virtues are the practical consequences of such faith and realization. Great economic and political reforms can be carried out only in the proper psychological and spiritual context. Most of the large-scale reforms in the world to-day do not in fact eradicate evils, but only deflect them from one channel to another. Real reform must suppress evil at its source, *i.e.*, in the individual. What we need to-day is *individual remaking* and not the spurious reforming of society. Writes H. P. Blavatsky :

> To seek to achieve political reforms before we have effected a reform in *human nature is like putting new wine into old bottles.* Make men feel and recognise in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself. Foolish is the gardener who seeks to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots. No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old. (*The Key to Theosophy*, p. 194)

Human nature can be changed and the behaviour patterns which men have built can be remade only if the proper spiritual means are adopted. It is the neglect of these that has made twentieth century political thinking incredibly primitive ; the nation is personified as a living being with passions and desires, superhuman in size, but subhuman in morality. It is blindness to such methods that has made scientific technique the most dangerous menace to our lives. We live in an atmosphere of militant nationalism and air-bombing. " We are taught to fly in the air like birds and learn to swim in the water like fishes, but how to live on earth, we do not know." A peaceful atmosphere can be created only by the cultivation of the virtues through the spiritual realization of the unity of life and of the value of the individual. The *Katha Upanishad* (I. 3. 11) says, " There is nothing higher than *Purusha* (the Individual) in the scheme of life. Beyond that Individual there is nothing. This is the final and the supreme goal." The realization of this truth spurs us on to right activity. Without such realization scientific knowledge and scientific temper are of no use.

P. NAGARAJA RAO

THE CHILD AND RELIGION

[**Elizabeth Cross** has had an interesting educational career. For six years she taught at Bertrand Russell's co-educational Boarding-School, where she met many philosophers of many nations—East and West. Her chief interests are the study of Nature in a country environment and the study of human beings of all types and nations.

The following article well brings out the fundamental weakness—ignorance—of those parents who do not take the trouble to define their own religion as it expresses itself in their attitude to life, in their tastes and behaviour, and in their day-to-day actions. This defining process must lead the sincere parent to inquire into psychological and philosophical principles. The views of H. P. Blavatsky, to be found in *U. L. T. Pamphlet No. 35,* should prove helpful.—EDS.]

To-day is a time of search in spiritual and religious matters. Just as we may designate the Middle Ages as an Age of Belief, so we may come to speak of this present age as an Age of Hope, of Search, of Reason. We have passed through a reaction from faith, a time of destruction and unbelief attended by very great sorrows, and are just beginning to get in touch again with the greater mysteries of life. All these changes have had a profound effect on the religious education of children.

In the past and, in some communities, to-day, there was, and is, no doubt as to the right way in which to educate the child in spiritual matters. Such people are fortunate in that they have no need to worry about so serious a problem. They believe they know what is right and so can go ahead in faith. These people need no further help; it would be an impertinence to offer it. At the same time *we must recognise a vast number of serious parents and others deeply concerned with child welfare, who, honestly, have not settled their own religious and spiritual problems* and are diffident about giving any advice whatsoever to the younger generation. It is to these that a few suggestions may be helpful.

In reaction from their own childhood, when an organised religion may have been "thrust down their throats" with insufficient explanation or a misunderstanding of the child-mind, they may have decided to leave their own children perfectly "free". By leaving them free they have usually meant leaving them ignorant, giving no religious instruction whatsoever and saying that later on, when the children are old enough, then they can choose for themselves. This position is an understandable one, and one can sympathise with the aim, that of keeping an open mind on such an important subject,—but is it wise?

In these same people, those who believe in leaving the child "free", we often find a real fear of any religious or spiritual discussion. They are often very much averse to any such topics being discussed in their children's presence, although the children themselves are showing the

liveliest interest. This in itself shows that they realise, although often unconsciously, the vital importance of the subject they are deliberately shelving.

What can we do, those of us who are searching, who believe perhaps that God, or the Universal Mind, or whatever Force we are beginning to apprehend, makes itself manifest in so many various ways and through so many paths,—what are we to do when we have the opportunity of helping children? Surely we can follow educational science here, in this important matter, as well as in those other subjects that may be less vital. Modern educationists emphasise, always, the need for child-study. Guided by the child's own nature, own interests and impulses we cannot go far wrong in our teaching. Let us apply this idea to religion.

This helps us at once, for if we are going to follow the child's own interests he is *immediately* going to lead us into religious, spiritual, ethical and moral discussions. In following the child we may find, very truly, that a little child shall lead us, and lead us farther than we had thought to go. But we shall all benefit by the search. It will be necessary to be quite truthful regarding our own position. This is where so many people stumble; they may wish their children to feel the benefits of organised religion perhaps, while feeling no conviction in their own hearts, and so try to pretend. This has always bad results, for *children have an innate sense of the sincerity of others.*

If, as so often happens, our beliefs vary from time to time, from mood to mood, let us say so. The greatest saints have experienced this, sometimes in such severe forms that they speak of complete loss of faith. We can only try, and our efforts are bound to vary; the children will understand this. It is quite simple to say to them, "Sometimes I believe there is a great plan and everything seems nearly plain, and I begin to see everything fitting in. Other times I don't understand at all, and the whole world seems horrible." That is, at least, honest, and will help them to think for themselves.

In following the child's own interests we shall discover a very definite religious impulse, accompanied by emotions of awe and wonder which may be awakened in very many different ways. Of course we cannot know what is happening to any particular child except by being patiently sympathetic when any discussions are involved, and by interpreting stray remarks, being shown perhaps a poem or story, or sometimes a song that has been made. Some children have a peculiarly tender kinship with nature, both animate and inanimate, and their most exquisite religious moments may be bound up with bird-song or the first faint hints of Spring. *Very little is known of the mystic experiences of childhood, partly because they are so precious and intimate, partly through lack of sympathetic interpretation;* however, many people have their own memories that assure them that no child is too young to have these moments of vast importance.

In following up this religious interest we may be sure that we are acting in the child's interest. It is

far more cruel to rob the child of its religious inheritance than to keep it in ignorance of the literature and music of the community. To consider the matter in a narrower sense, also, we surely ought to give every child some knowledge of the religious background of the community in which it lives. Besides appealing to the religious impulse, this will also give more insight into the lives of the people among whom he is living. This religious background, with the appropriate literature, mythology, forms of worship, etc., will of course vary, from country to country, and should always be supplemented by giving information about other forms of religion.

Children may be told appropriate stories, taken to suitable services and helped to enter into the religious life of the community. It is a deprivation to a child to witness happy colourful spectacles going on around him in which he has no part. Community life is essential for the child if he is to grow up to be an unselfish civilised person, and the religious life, presuming it is truly alive and not a matter of empty formality, is a very vital part of it all. It always seems so pathetic when well-meaning parents keep their children away from happy forms and ceremonies until they are "old enough to decide for themselves", believing the children to be incapable of appreciating hidden truths for so long. We cannot know how much any particular child may gain from any ceremony but we have no right to deprive him of an experience that may mean a quickening of the spirit.

Let us try to avoid the mistakes made in the past over religion and the child. Let us avoid the stern training that allowed little freedom but paid so much attention to outward forms and too little to the true questionings of an eager mind. Let us avoid also the timid attitude, the negative do-nothing way in which so many sincere people avoid the issue. Rather let us tell truthfully what we have found, or what we are seeking, or even say that we know not what we seek but believe it to be precious. Let us encourage the children to seek with us.

ELIZABETH CROSS

HINDU IDEAS AND TAOIST TEXTS

[Hari Prasad Shastri is the author of *Wisdom from the East* and the translator of "The Story of Queen Chudala" and some sermons from the *Yoga Vasishtha*. He was formerly a lecturer to several universities in China and Japan.—EDS.]

In China the mystical writers, Laotze, Liehtze, Chwangtze and some other amplifiers of the mystic doctrine, speak the language of the Upanishadic sages and live and breathe in a region very similar to the one in which Yajñavalkya, Uddhav, Shankar, Sanat Kumar and others lived and breathed.

In China nothing definite is known about Laotze or Liehtze, though we have an outline of the life of Chwangtze, perhaps more legendary than real. Ssumma Chien of the Han dynasty, perhaps the greatest Chinese historian of his ancient land, gives no information about these philosophers whose thought has exercised such influence on Chinese life and thought. Nothing is known of the family, birth-place, or personal characteristics of Laotze. His meeting with Confucius is a legend. That he was keeper of the archives of the Chow dynasty is a tradition.

Some Taoist thinkers of the T'ang dynasty held that Laotze was an Indian rishi who came through the Himalayas, riding a bull, and after spreading his doctrine went back to the Himalayan retreat of the Upanishadic sages. The *Tâo Teh-King* contains the teachings of Laotze. In the well-known history of Chinese philosophy compiled by the Emperor Kiangsi of the Ta Ching Dynasty, it is held that Taoism existed long before Laotze.

The adherents of the mystic school in China call the nameless principle Tao. Many renderings of the word have been given, but none is comprehensive. Brahman, the unconditioned, attributeless and ever passive, yet infinitely and eternally creative, is perhaps Tao. It is certain that what the Upanishads call Brahman, Laotze and his followers called Tao. Hui Nan Tzu and Liehtze place Tao above reason or the principle of spontaneity, like Atman, in India.

The conversation between Duke Han and the wheelwright, reported by Chwangtze, shows Tao beyond all authority and proof. The same thing is said about Brahman or Atman, which is not to be obtained either by reasoning or by hearing. Here is a summary of the Upanishadic doctrine of Brahman, in the words of the *Tao Teh-King* :—

> The way that can be walked is not the eternal way ; the name which can be uttered is not the eternal name.

In the first verse of the *Isha Upanishad* acquisitiveness is said to be an impediment to Self-realization. Laotze says the same thing, in the same words :—

> Not to look upon what one may covet, is the way to keep the heart from disorder.

The Upanishad says : "By renunciation and indifference to pas-

sions Brahman is realized." Hui Nan Tzu records the following saying of Laotze, a clear reflection of the Indian teaching: "Keep behind, and you will be put in front; keep out and you shall be kept in."

The Upanishads are emphatic on the merit of knowledge and the ultimate futility of rituals. The great commentator on the *Bhagwad-Gita* and the *Brahma Sutra*, Shankar Bhagwat Pad, makes the tendency toward ritual a barrier to the realization of Atman. The same doctrine is asserted in the Taoist writings. Chwangtze performed no rites on the death of his wife. Nowhere does Laotze recommend any ritual. He is opposed to Confucius because of Confucius' love for rites and music. Chwangtze is, at times, rather rude to the sage of gentlemanliness, and taunts him on his ceremonial dress and appearance.

In the Upanishads the "paravidya"—higher learning—is called a means to illumination. Even the Vedas are called the inferior learning. The same doctrine is in the *Tao Teh-King*. Book learning is ridiculed by the Taoist writers. "To know the Eternal is called enlightenment", says Laotze. It is just another version of the passage in the Upanishad: "That is knowledge by which the Imperishable is reached."

The Taoist cosmogony is based on the Upanishadic thought. The evolution of *Prakriti* started without any personal will, the mere proximity of *Purush* being the impetus. The undifferentiated state of Prakriti which evolved into *akash*, its first product, is called chaos by the great Liehtze :—

> There was in the beginning Chaos (*Hun lun*), an unorganized mass. It was a mingled potentiality of Form (*hsing*), *Pneuma* (*Ch'i*) and substance (*Chib*). A great change took place in it and there was a great starting (*Tai Chi*) which is the inception of Pneuma.

Tao is dissociated from activity and is the soul root of the evolution in Chaos. *Purush* of Kapila or *Atman* of the Upanishads is pure intelligence, without any activity at all.

Sansar, or the world process in its totality, is eternal. So say the Upanishads and the systems of thought founded on these great classics. Liehtze, in the typically Hindu way, holds that life and death, existence and non-existence, creation and destruction (return to the cause) are the inherent law of nature, and that the world is revolving on an eternal wheel. The expression "Sansar Chakra", the wheel of creation and destruction, is used in the Puranas and in Buddhist literature more frequently than in the Taoist literature of China.

The attitude of aloofness from the affairs of the world, at least in the period of probation, is recommended in the sacred Hindu classics. Under the influence of Shankaracharya, Sannyas became a high ideal of the aspirant. The Taoists are recluses; they live in seclusion. As Janak is mentioned in the Upanishads as an ideal sage-King, so in the writings of Chwangtze the Emperor Hwang-ti, who knew the wisdom—Tao—and rode the clouds, is held up as a great example of the realized wisdom. The beautiful hills of Hang-

Chow and the mountain retreats of Shangtung are studded with Taoist hermitages in which the sadhus of the Taoist cult live and practise their Yoga in the same way as the Hindu Sannyasins and Brahmacharis. In the great Taoist monastery, "Great White Cloud", sheltered in the hills of the beautiful Chekiang, I noticed the same atmosphere of serenity, purity and love that I had seen in the retreats of Uttarkashi and Hrishikesha. The Taoist monks, departing from the real spirit of the Holy Sages of antiquity, concern themselves with physical immortality and are convinced of the existence of several physically immortal sages. The Hindu monk, unless he is a hatha-yogi and a follower of Matsendranath or Gorakshanath, lives to attain in practical realisation the immortality of Atman, and often physical immortality is attributed to Mahatmas.

According to Manu, Vyas and Bhishma the *Dharma* differs according to the time, the place and the stage of personal spiritual evolution. The ethics of a householder are different from the ethics of a monk or a student. Chwangtze says :—

> What is good to me is not necessarily good to others, and *vice versa*. The stork has long legs, but it would surely resent any human interference with their length ; the duck, on the other hand, has short legs, but it would not be thankful for an artificial improvement on their stubbiness. Hsi Shik was a beautiful woman, but when her features were reflected in the water the fish would have been frightened away.

The highest ethical conduct, according to the *Gita*, is to live detached from the mind with the *buddhi*, established in the serenity of *Atman*.

Chwangtze too is convinced of the presence of Tao in all and that we confuse what is right with what is wrong because by identifying ourselves with matter we prevent the natural workings of Tao in us.

> Be independent of subjective ignorance and individual egoism, discover the universal Tao in your being, and all will be well...Let us make our appeal to the infiniteness of Tao and pitch our tents permanently there.

On *Wu-Wei* which is much the same as the ideal of *sthita-pragna*—one established in Wisdom—Laotze speaks as follows :—

> Therefore, the holy man conducts his affairs with non-assertion ; he practises the doctrine of silence. All things are working and he does not refuse to work with them... He who asserts is defeated ; he who seizes, suffers loss. The holy man asserts not, therefore he is not defeated... The holy man desires not-desiring ; prizes not the treasure that is unobtainable, learns not-learning, retires where the masses pass by ; and thereby he assists in the natural development of all things, but he never dares to assert himself.

Among the Hindus the necessity of a Guru is strongly emphasised. The Taoist's regard for the teacher is well-known to those who have lived in a Taoist monastery. Liehtze's instruction on the methods of attaining *Wu-Wei* gives importance to the proximity to the teacher and to loving service to him.

HARI PRASAD SHASTRI

THE MYSTERY OF COINCIDENCE

[**Cecil Palmer,** once a well-known publisher, has turned to writing and reviewing, and his *Truth About Writing* is a lengthy and provocative analysis of the pros and cons of the commercial side of literature and journalism. He writes here about "coincidences" which everybody has experienced but which always remain a riddle. Mr. Palmer mentions "mental telepathy", but cannot we say of this what he himself says of electricity : "We know nothing about what it is" ; and we do not even know, as we know of electricity, what it does. Mr. Palmer pleads for an open mind and an honest search ; we would say that the "what" and the "how" of coincidence are implicit in many a page of *Isis Unveiled*. We wonder if Mr. Palmer has studied it.—EDS.]

I hope I should be the last person in the world to throw bricks at the heads of the sceptics. Healthy scepticism is at all times infinitely preferable to unhealthy orthodoxy. And by this I mean I can respect the views of those who disagree with me, whereas I have a vigorous contempt for those who have not the courage of their convictions. But the danger of scepticism is that it is always liable to breed its own type of intellectual arrogance. In other words, what is most wrong with scepticism is the sceptic. He demands proofs of this or that phenomenon without the least intention of admitting the phenomenon even when the proofs are forthcoming.

The trouble with nearly all people who proudly boast that they have made up their minds is that they so quickly become impervious to new ideas and to old ideals. Even if evidence is dragged beneath their very noses, the said noses are tilted at such an angle that they must necessarily look down them. An enquiring mind presupposes an open mind. Unfortunately, the sceptic is usually more concerned to preserve his so-called rationalism than to protect his righteousness. He is unwilling to learn the truth that because a person is rational is not, in itself, conclusive evidence that he is right.

The sceptic's approach to mysticism and to all things occult is painfully rigid and uncompromisingly austere. I cannot comprehend the mentality of the man who will not stop asking for evidence and who demands proof, when both evidence and proof are liberally scattered all around him in the ordinary everyday occurrences of life. When a man tells me he does not believe in miracles, I want to ask him if he has ever seen the sun rise in the East and set in the West. I want to enquire of him whether he has ever contemplated the miracle of his own birth and the awful, majestic irrevocability of his own ultimate death. I desire, above all, to invite him to fashion a purely materialistic conception of the soul of man, or, alternatively, to give me *his* evidence for its non-existence.

Is it, I wonder, a fact that in a world of wonders many people are losing the capacity for wonderment ? Isn't electricity a wondrous miracle of the age ? We know something of what it does ; we know nothing about

what it is. Man's creative genius defies the materialist at every corner of the street and in every minute of time. Television, the wireless, the talkies, these indeed are miracles in the sense that any one with any imagination at all cannot refrain from wonderment and cannot withhold gratitude from those mortal men whose works are destined for immortality.

I have dared to mention the mystery of coincidence. As a phenomenon it is so common that even heretics are bound to admit that there are some things of which it can truthfully be said that they are stranger than fiction. The scoffer will tell you that their explanation is " the long arm of coincidence ". Common sense tells us that coincidences are among the most common and frequent adventures of the human mind.

Without admitting that I am the least bit credulous, I am nevertheless unable to believe the theory that all coincidences *are coincidences*. It seems to me that credulity is all on the side of those who accept this theory as an intellectually satisfactory explanation of something that refuses to be defined because it is indefinable. Most authors, and certainly all novelists of creative fiction, are, at one time or another, confronted with the problem of coincidence. They dare not introduce coincidence into their stories because to do so would inevitably excite the suspicions of their readers, but, mark you, not because the coincidences thus discarded are not true to life. They are so true that nobody is prepared to believe in them *on paper*. They are, in other words, too true to be good fiction !

But those same readers who bitterly resent literary coincidence are the very first people to admit the potency of coincidence in life itself. They cannot, of course, very well refute experiences which persist in happening without *apparent* rhyme or reason. For my part, I have only to think intently of some one I have not seen for months for him to appear in the street within minutes. I tell myself, " I *must* write to So-and-so ", and letters cross in the post between So-and-so and me. These two examples of everyday coincidences are familiar to us all. I find great difficulty in accepting the bare statement that they are mere coincidence and nothing more. Mental telepathy, perhaps, offers a partial explanation that is at once scientific and encouragingly explorative. Every day the *effects* of coincidence are becoming clearer and clearer to our eyes. But the *cause* of these effects continues to elude our vision. It is, at present, an enigma—a baffling mystery among the many mysteries of human thought expressing itself in a mundane world.

CECIL PALMER

THE WISDOM OF PROVERBS

[Selwyn Gurney Champion, a medical man by profession, has a very stimulating hobby—collecting saws and sayings. He is the author of *Wayside Sayings* and *Racial Proverbs*.—EDS.]

Since man first began to express himself in words proverbs have lived. As Disraeli said, "Proverbs were in the earliest ages the unwritten laws of morality." Long before the dawn of civilization primitive man in every part of the globe without exception coined and memorized racial aphorisms or proverbs. They are the foundations of the world's culture and were invented by mankind to express the thoughts of men. "A proverb says what man thinks." (Swedish) They prove themselves true by passing down the highways of thousands of years.

These terse, arresting phrases depict human conduct, experience and life in all its phases in word-pictures, miniature parables, tabloid sermons, tiny poems, or poignant laconicisms, expressed in figurative language, disguised in metaphor, allegory, simile, antithesis, rhyme, hyperbole, alliteration or parallelism. Ethical, philosophical precepts and *jacula prudentum*, these old folk-sayings formed the oral encyclopædia of former times and have been handed down from generation to generation from time immemorial.

I suppose the majority sprang from the quiet, green countryside, from a soil admirably conducive to germination and growth, in an atmosphere free from the turmoil and the uproar inseparable from modern civilization and education; wayside sayings, expressing the thoughts, the aspirations and the philosophy of the ordinary man; admonitions, warnings, glimmers of hope and encouragement, handed down as the words of his ancestors to aid and to console him.

Proverbs of all tribes and races teach a broad humanity, tolerance and charity, proclaiming mankind one big family, and indicating a world-wide brotherhood and fellow feeling.

"Brother to a king and fellow to a beggar if he be found worthy." (Oriental)

"All within the four seas are brothers." (Confucius)

"The East and the West are God's." (Mohammed)

"I met a hundred men on the road to Delhi and they were all my brothers." (India)

"You may turn to the East to the Prophet, but all the four winds are God's." (Suni)

"Do not forget that the world is one great family." (Shinto)

"There is one word which may serve as a rule of practice for all one's life—Reciprocity", said Confucius, and this is the basis of all religion—the Golden Rule of "Reciprocity" permeating every religious creed both living and extinct. Christ, Buddha, Lao Tzu and the founders of all the religious creeds of the world expressed the same profound truth and devout idealism in sayings which have become proverbial. The same ideal conception is echoed by the people as shown in the following proverbs:—

"For a kindness as small as a drop of water one should give in return a whole spring." (Chinese)

"If you know what hurts yourself you know what hurts others." (Malagasy)

"The garment in which you clothe another will last longer than that in which you clothe yourself." (Arabic)

"Our own sacred—neighbour's more sacred." (Czech)

"He that loves his neighbour has fulfilled the law." (Hebrew)

"You will meet your good deed again." (Estonian)

"Every little act is an act in return." (Fulfulde of North Cameroons)

"The righteous cup has two feet." (Persian)

Proverbial wisdom is exactly the same all the world over, differing only in the rendering. "Men are all made of the same paste." (Dacian). Fundamentally and psychologically, they are the same, Oriental or Occidental, pigmented or white. Love, hunger and fear are the basic factors that rule mankind, primitive or cultured, and they are factors uninfluenced by environment or by civilization. All the civilization of the ages will not eradicate the primary instincts of mankind. A study of proverbial racial folk-lore provides overwhelming evidence of this similarity. The same proverb conveying the same piece of advice recurs again and again in the indigenous aphorisms of all tribes and races. Hundreds of examples could be quoted, but the following three proverbs, variants of which occur in at least twenty different countries geographically wide apart, will serve to illustrate this point :—

"If I be a queen and thou be a queen, who will bang the butter?" (Punjabi)

"It (disease, ill-luck or evil) comes through an elephant's mouth and goes through an ant's." (Hindustani)

"Guests and fish stink on the third day." (Montenegrin)

Proverbs have an important historical value; through them we can trace the history of the people and see mirrored the lives of past races. These almost forgotten and nearly discarded fragments of old-world wisdom made up the material philosophy and religion of our forebears. Pregnant bywords, dealing with every phase of social life, customs and superstitions, reveal racial characteristics and an ancient history which would otherwise have been unrecorded.

It is impossible to overestimate the influence that these old wayside sayings have exerted over mankind; a magical power invested them and often they had the force of law. Their variety is inexhaustible; they offer advice on everything under the sun, and one can be found to suit every possible occasion in life. Mankind the world over has always had more to say about the defects than the virtues of his fellow men, and this is especially true of proverbs. The salient defects and the idiosyncrasies of a race are picked out for criticism more often than its virtues.

Perhaps the greatest of all the lessons that proverbs taught mankind in the past was contentment acquired through the cultivation of a philosophy capable of making him ignore the vicissitudes and the hardships inseparable from life in barbaric, uncultured, ruthless ages. Man gradually educated himself to accept things as they were and to "Gnaw the bone which had fallen to his lot". (Hebrew) His little world with its limited outlook taught him the philo-

sophical maxim, " We do squint each through our loophole and then dream broad heaven is but the patch we see ", and in life's hard school he learnt that :—

" Sour, sweet, bitter, pungent, all must be tasted." (Chinese)

" Want a thing long enough and you don't." (Chinese)

" Live, thou ass, until the clover springs up." (Arabic)

" Walk with sandals until God procures you shoes." (Arabic)

" Accept the bitter ; fear the sweet." (Hindi)

" No one is all happy from his beak to his tail." (Indian)

" I had no shoes and I murmured, until I met the man who had no feet." (Arabic and Chinese)

" Before every one's door there is a part of heaven." (Chinese)

The following examples are from the Occident :—

" The wine is drawn, it must be drunk." (French)

" There's crust and crumb in every loaf." (English)

" One must be either an anvil or a hammer." (German)

" He who has the earth for a bed must have the sky for a coverlet." (German)

" All passes, all breaks, all wearies." (French)

" Sour apples must also be eaten." (Estonian)

" A shroud has no pockets." (Italian and Scottish)

" We do not live, we wear ourselves out one against the other " (Greek), is surely true and applicable to both primitive and cultured man. Hundreds of subtle, diplomatic saws has man coined, warnings for the inexperienced or the unwary in the evasion or the anticipation of many a pitfall :—

" What you have put into your kettle comes afterwards into your spoon." (Turfan and Arabic)

" Always take the fee when the tear's in the eye." (Scottish)

" No one is difficult to manage, all that is necessary is to three times examine yourself." (Chinese)

" One 'No' averts seventy evils." (Indian)

" If you cannot shut the door again, do not raise the latch." (Turkish)

" Pick up the hen and you can gather all her chickens." (Ashanti warrior saying—Oji)

" The wise man sits on the hole in his carpet." (Oriental)

" Give over while the play's good." (Scottish)

" When a neighbour is in your fruit-garden, inattention is the truest politeness." (Chinese)

" Bend your head if the eaves are low." (Chinese)

" Broth is never eaten as hot as it is cooked." (Estonian and German)

" Hast thou found honey ? Eat so much as is convenient for thee." (Hebrew)

" Do not adjust your hat under a pear-tree, nor tie your shoes in a melon patch." (Hindi)

" Take no notice of what you hear said on the pillow." (Chinese)

To the trader :—

" A man without a smiling face should not open a shop." (Chinese)

" It is the melancholy face which gets stung by the bee." (Japanese)

" An unbeaten gong gives no sound." (Chinese)

" If you bring things to the buyer you sell them at half price." (Hindi)

" Customers are to be valued ; goods are mere grass." (Chinese)

Diplomacy with women :—

" In buying horses and in taking a wife shut your eyes tight and commend yourself to God." (Italian)

" You may beat your wife as much as you like providing the stick is no bigger than your thumb." (Confucius)

"Love as though you might have to hate and hate as though you might have to love." (Latin and German)

"A secret revealed to a woman is as a bubble that is blown." (Chinese)

"Love without clamour, hatred can come; hate without rancour, love can return it." (Armenian)

How many an error in life could have been obviated had we only learned the lesson of these counsels of moderation :—

"Love your neighbour, but don't tear down the fence" (German) or "dividing-wall." (Hindi)

"God blesses him who pays visits and short visits." (Arabic)

"Half an orange tastes as sweet as a whole one." (Chinese)

"It's the little that tastes." (Irish)

A firm belief in the insuperable power of fate and a disposition to accept every condition or event in birth, life and death as inevitable and destined are common to the proverbial folk-lore of all races, more so in the Orient than in the Occident. Here are some Oriental illustrations :—

"The beginning and the end reach out their hands to each other." (Chinese and other countries)

"Are the lines of the hand ever rubbed out?" (Hindi)

"The ram lamb is for the knife." (Kurdish)

"Who has come will depart again." (Sikh)

"What will be, will be; O my soul, hope not at all." (Sikh)

"Yesterday is dead; to-morrow is not born; to-day is in the agonies of death." (Sufism)

From the Occident :—

"After the game, the king and the pawn go into the same bag." (Italian and English)

"Whatever way you take, there is a league of bad road." (Spanish)

"One passes by the cemetery so often that in the end one falls into it." (Russian)

Perhaps the most beautiful of the old-world sayings are those on Charity, Kindliness and Courtesy. Here are a few superb examples :—

"I have made no man to weep." (Egyptian)

"Your smiling in your brother's face is alms." (Islam)

"Don't look at a torn dress." (Malagasy)

"When a friend asks, there is no to-morrow." (English and other countries)

"Reconcile the offended, sew up the torn." (Hindi)

"One good word can warm three winter months." (Japanese)

"If given with love a handful is sufficient." (Telugu)

"A kind word is like a spring day." (Russian)

"Behave to every one as if receiving a great guest." (Confucius)

"If you bow at all, bow low." (Chinese)

"A generous man is nigh unto God, nigh unto men, nigh unto paradise, far from hell." (Islam)

"Save thyself by giving; what's given is well saved." (Buddhism)

"Liberality, courtesy, kindliness and unselfishness—these are to the world what the linchpin is to the rolling chariot." (Buddhism)

"Good men see ill while their good deeds are green." (Buddhism)

"Among men reject none." (Taoism)

"To be in one's inmost heart in kindly sympathy with all things; to love all men; to allow no selfish thoughts; this is the nature of benevolence and righteousness." (Confucianism)

"Charity done in secret, eager courtesy to the visitor of his house, silence after doing kindness, and public mention after receiving it, modesty in fortune, conversation without spice of insolence—who taught good men this rule of life, hard as a sword's edge to tread?" (Hinduism)

I cannot refrain from mentioning just a few more gems reflecting idealism :—

"God could not be everywhere, so he sent mother." (Egyptian)

"If you have two loaves of bread, sell one and buy a lily." (Chinese and Arabic)

"If we could all be courteous for even a single day, the hatreds of humanity would turn to love." (Confucius)

"If your wife is small, stoop down and whisper in her ear." (Talmud)

"Three things ease the heart from sorrow : water, green grass and the beauty of women." (Indian)

With the sole exception of the sublime sayings of the founders and prophets of the great religions, many of which have become proverbial, the proverb is unique and unsurpassed as an echo of the thoughts of ancient man, veritable "Little Gospels" or "Daughters of Daily Experience", with contents of gold, charity and humanity, infinite riches in a little room.

"What flowers are to gardens, spices to food, gems to a garment, and stars to heaven, such are proverbs interwoven in speech." (Hebrew)

SELWYN GURNEY CHAMPION

"RACIAL PROVERBS"*—A REVIEW

Dr. Champion defines a proverb as "a racial aphorism which has been, or still is, in common use, conveying advice or counsel, invariably camouflaged figuratively, disguised in metaphor or allegory".

One nation does not hesitate to import from another a word or a phrase, should it satisfy the purpose. For example, such popular sayings as : "Call a spade a spade!" "Speak no ill of the dead!" and "Those whom the gods love die young" can be traced to Greek sources. "Where one gets identity of phrasing", remarks Dr. Champion, "it may suggest borrowing, but it does not necessarily mean that the fundamental idea was borrowed, but merely the clothing of the idea may have been taken as more suitable, ornamental or apt."

The world's proverb literature is very ancient but even more astounding than its antiquity is its volume. The combined proverbs of only a few of the European countries run into over two millions. Dr. Champion has selected, with infinite patience, twenty-six thousand of the best, drawn from a hundred and eighty-six languages and dialects, with an extraordinary variety of theme. He has prefixed the collection with proverbs about proverbs :—

"Old sayings contain no lies." (Basque)

"As the people, so the proverb." (Scottish)

"Time passes away, but sayings remain." (Hindi)

There is often a quirk in the 1368 Chinese proverbs which enhances their charm. "Men love their own compositions and other men's wives"; "Almonds come to those who have no teeth."

What strikes one in the Indian proverbs is their practicality tinged with an agreeable personal intimacy. And their conception is essentially rustic, as is their wit. "Give a loan and make an enemy" (Hindustani); "He who has a good friend has no need of a mirror" (Malayalam); "Many turn saints for their stomach's sake." (Hindi)

We might multiply indefinitely such examples. Dr. Champion has made every page as fascinating as a fairy-tale ; we are staggered at his industry and delighted with his powers as a connoisseur.

MANJERI S. ISVARAN

* By SELWYN GURNEY CHAMPION, M.D. (George Routledge and Sons, Ltd., London. 35*s*.)

NEW BOOKS AND OLD

WAYS OF KNOWLEDGE *

For twenty-five centuries at least there have been two main ways of knowledge known to men, the way of intuition and the way of physical learning.

The latter, which was the way of Aristotle and Democritus, proceeds from observation to experiment, from the statement of a theory to its verification by repeated tests designed to find that rule of cause and effect which shall include all apparent exceptions. In doing this the scientist endeavours to keep his mind free from prejudice, or, since that is an impossible task, no two men being born alike, as free as is humanly possible. The ideal in front of the theorist is always that of the simplest hypothesis which will explain all the facts, although with our still primitive knowledge of the physical world that ideal is often far to seek. For instance, Charles Darwin's simplest hypothesis as to the means of evolution, "the survival of the fittest", has long since been shown inadequate to cover all the facts. This is the way of science, but it is only its methods of verification that deserve that name, because theory must always play its part in the process, and all the truly illuminating theories that have marked our progress on the road to "exact knowledge" have derived from intuitions.

One reason for this is that the mind of man is incapable of *pure induction,* of thinking back from effect to cause unaided by the promptings of phenomenal data. No doubt the average scientist would furiously deny this statement and maintain that the way of science is no other way than this. That, however, is due to a misconception of the mental process involved. What actually happens is a series of intuitions or guesses at the cause, and their subsequent verification by an *a priori* process of reasoning. Having seen the anthropoid apes, we are able to deduce man. But if every trace of the simian species had been destroyed before man began to speculate on his primitive ancestry, he could never by an effort of pure induction have inferred his descent from the animal kingdom. The gap in that case would have been too great for him to bridge. Or, to take another instance, from the postulate that one and one make two we have built up the whole vast structure of mathematics. But if we had not known the nature of "one", we could never have inferred it from the study of "two". Man's mind is constructive, additive, *a priori.* If it had been the reverse, he would have been able to infer the nature of God without putting all the evidence of His existence to the test of observation and experience.

---

* *Background to Modern Science.* Ten Lectures, edited by JOSEPH NEEDHAM and WALTER PAGEL. (Cambridge University Press. 7*s.* 6*d.*)

The first way of knowledge, the way of Plato, is by inspiration and is in no case inductive, although like the reasoning of science it may often wear that appearance. The discussion of whence that inspiration comes is too controversial to be entered upon here. For though we may know it in ourselves with a certainty that surpasses all the proofs of science, that is a way of knowing that cannot be passed on from one person to another, and our single means of demonstration is through the example of our lives, such demonstrations as were made by Gautama and Jesus, for example. Nevertheless, though we may not know its source, the validity of intuition through inspiration is a phenomenon so abundantly recognised in the history of civilisation that the most hidebound materialist has to acknowledge it.

Let us now consider two passages from the *Background to Modern Science*. The first is found in the essay "From Aristotle to Galileo" by Sir William C. Dampier: "As long as Aristotelian ideas held, the problem of knowledge did not arise. The physical world was described—confusedly and inaccurately it is true but still described—in humanist ideas, so that explanations, such as they were, appeared in terms natural to human minds." The second quotation, from the "History of Radioactivity" by the late Lord Rutherford, runs: "It is characteristic of science that discoveries are rarely made except when people's minds are ready for them." These two excerpts say the same thing, which is that as the present race of mankind, speaking in terms of the last twenty-five centuries, increases in spiritual receptivity, knowledge is *communicated* to it up to the point of the agent's ability to understand.

And any one who reads with an understanding mind the collection of essays now under notice, cannot fail to realise how exceedingly frequent have been the communications that have found some kind of expression in the past ninety years. In that short space of time the scientific conceptions of biology and physics have not so much been revolutionised as sprung newly into being. To the scientists of the first half of the nineteenth century, the present theories of the living cell not less than those of atomic physics would be incomprehensible. And we cannot blame the tedious researches and tests of the scientific worker for slowly preparing, by argument and demonstration, those minds who are ready to receive it for the new knowledge that is still to come. The way of science is slow and very liable to error, but on the whole it does a useful work in breaking up old habits of thought in the world at large. Much of its teaching has been false, and, until the last few years, foolishly materialistic. But at the present time there is a rapidly increasing tendency to re-admit God into the universe, a tendency most evident among the finest intellects of the present day.

Let us assume then that the uses of this second way of knowledge have been in the opening up of the ground, a ploughing and harrowing that will presently permit the seed

to shoot, and let us glance at one particular instance of the first way. Almost exactly half a century ago was published the work we know as *The Secret Doctrine*. In that work there are many things that are beyond the understanding of any but the adept. They may be read and appreciated by the intelligence, but their true significance is hidden from those who have not yet attained to that spiritual knowledge which is of another order from that of the intellect. They spring from the great well of wisdom whence come all those communications that we translate, often incorrectly and always incompletely, into human terms.

But beside these truths that are hidden from the intellect, there are many plain statements of scientific fact that fifty years ago would have been derided by contemporary scientists. For instance, in those days the atom was conceived as being the ultimate constituent of matter and itself a solid substance, only such visionaries as Sir William Crookes and Leibnitz having some inkling of the atom's true nature. Now in *The Secret Doctrine* (Vol. I, Part III, chap. XV) will be found the whole conception of this ultimate base of matter as an active energy, a vibration, the conception to which modern science has been slowly driven by fifty years of the hardest, most intensive thinking on record in the whole history of man's enquiry into the nature of the universe.

Before making any further comment on that, however, let us take another and in some ways a simpler example. Writing in the middle 'eighties, Madame Blavatsky said, that "Natural Selection... 'Selection, *as a Power*', is in reality a pure myth; especially when resorted to as an explanation of the origin of species.. Of itself, 'it' *can produce nothing*, and only operates on the rough material presented to 'it'.... Beyond the secondary aspects of organic evolution, a deeper principle has to be sought for. The materialist's 'spontaneous variations', and '*accidental* divergencies' are self-contradictory terms in a universe of 'Matter, Force and NECESSITY'." (Vol. II, p. 648. Original italics)

Now biological science has not yet reached *all* the implications conveyed in this one short passage (which should be read in its proper context), but—though "communications" in this relation have been rarer than those in physics in the course of the past generation—every fresh discovery has tended to the same conclusion. For example, the phenomenon that has recently engaged workers in this field is the study of "mutations", which have been shown to arise spontaneously in the genes, which produce varieties that most astonishingly breed true, and—final wonder from the scientific point of view—which have in certain forms of insect life (especially the fruit-fly) been stimulated by the use of X-rays.

Here then, mentioning two only out of the many instances,[1] we find in *The Secret Doctrine* matters of what we call scientific fact, truly known and understood half a century

[1] See also the comments on the nature of the nebulæ (*Ibid.*, Vol. I, Part III, chap. XIII) and on the pineal eye. (Vol. II, pp. 289-301)

before science, after having jeered at the method of inspiration, has by its own road tediously reached a few essentials of the same conclusions. It can never perfectly attain them, because so much of the wisdom that embraces all factual knowledge is forever beyond any conceivable test that could be applied by the scientific method. Indeed, the more farsighted and honest among scientific workers have always acknowledged that physical science is incapable of dealing with first causes, its sole interest being confined to presentational effects. But it does serve, in its own limited halting way, to educate the primitive mind for the reception of the wider knowledge.

Thus, in effect, the two ways of knowledge are shown to be but one. In the first way the communication is made directly, and sometimes, as in the case here illustrated, so fully that it is generations ahead of general world understanding. In the second, the communication is intermittent and incomplete, stray beams of illuminating knowledge being received by intellectual genius and afterwards collated and put to the slow test of experimental proof. So it is that the Logos, the Word made flesh, manifests itself in space-time, through a glass darkly, proceeding inevitably, however slowly by our measure of duration, to the achievement of a perfection as yet beyond our knowing.

J. D. BERESFORD

Transcendental Magic. By ELIPHAS LEVI. Translated by A. E. WAITE. (Rider and Co., London. 12*s.* 6*d.*)

Alphonse Louis Constant, who adopted as his pen-name Eliphas Lévi Zahed (a translation of the same name from French into Hebrew), wrote a number of books on magic, symbols and cognate subjects between about 1850 and 1865. The two volumes which have been combined to form the present work are *The Doctrine of Transcendental Magic,* first published in 1855, and *The Ritual of Transcendental Magic,* which appeared in the following year. Constant was a brilliant young man whose opinions seem to have become too independent for a continued career in the Roman Church.

The *Doctrine* and the *Ritual* contain twenty-two chapters each, corresponding closely each to each. For example, chapter XIII of the *Ritual* contains precise instructions for performing evocations, while chapter XIII of the *Doctrine* is devoted to the theory of evocations and an account of how the author first practised an evocation—of Apollonius of Tyana—of the physical sensations which accompanied it and the strong after-effect upon his mind. On the ground that he both saw and felt the figure distinctly he affirms the real efficacy of magical ceremonies. At the same time he says he is not so unserious as to believe that he really evoked, saw and touched the great Apollonius. In his view, what is evoked on such occasions is the "memories" left in the Astral Light or the "common reservoir of universal magnetism"—a vague phrase typical of Eliphas Lévi. The same Agent, he says, makes our tables talk. Yet, a page further on, his vision of Apollonius is regarded by Lévi as solely the voluntary dream of a waking man. On hundreds of points the author contradicts himself like this, without apparently noticing that he is doing so. He does,

however, warn the reader against the practice of evocation as destructive and dangerous—if habitual, neither moral nor physical health could withstand it.

His theory of the soul and the after-death state he appears to adopt from "what the masters have written on their visions and intuitions in what they term the light of glory". After death the Divine Spirit ascends and leaves two corpses below—the first inert, the second "still animated by the universal movement of the soul of the world", destined to die slowly, absorbed by the astral forces which produced it. The first is upon earth, terrestrial and elementary, the other is in the atmosphere, "aerial and sidereal". If a man has lived well, the astral body (presumably another name for the same aerial corpse) evaporates like a pure incense; if he has lived in sin his astral body holds him prisoner, while it still seeks the objects of its passions and wishes to return to life. Then it torments the dreams of young girls, bathes in spilt blood, floats about the places of former pleasure, watches over its buried treasures, is pursued by monstrous visions of its former vices, attempts to escape by entering the bodies of the living—until it weakens and dissolves.

In the *Ritual* Lévi says there are two kinds of Necromancy: that of light—evocation by prayer, pentacle and perfumes—and that of darkness, by blood, imprecations and sacrilege. He advises only the first (notwithstanding the warning above-mentioned, by which he ought to advise neither) and says, "It is certain that the images of the dead do appear to the magnetised persons who evoke them", adding, "It is certain also that they never reveal any of the mysteries of the life beyond." "They are beheld as they still exist in the memories of those who knew them"—but what rational person could call this beholding?—and "as their reflections have left them impressed on the astral light".

The chapters relating to symbols follow the same vague and self-contradictory style.

On the first reading I resolved to set aside the numerous footnotes in which the learned and capable translator shows by quotations from Lévi's other works how he contradicted himself a hundred times, a fact which his undoubted literary brilliance might hide from the uncritical. But I could not convince myself that Lévi was really a man of knowledge on the subjects of which he writes, and that, as was possible, his object was to lead the enquirer to the threshold of occult attainment and leave him there to will and dare and be silent. Still, he was obviously not a fraud, but rather one whose mind was so ebullient that it could rejoice in the first plausible interpretation that occurred to it on any subject, forget shortly afterwards that it had done so, and be open and ready for the next, and so eloquent that it could be captivated by the cadences of its own words and unconsciously prefer them to the harsher voice of logic.

ERNEST WOOD

The True India. By C. F. ANDREWS. (Allen and Unwin, Ltd., London. 3*s.* 6*d.*)

There is a fairly well-authenticated story of a firm of publishers who accepted a novel of Egyptian life written by a lady. The book implied deep and intimate knowledge of ancient and modern Egypt. When sending the author the first proofs, the publishers wrote asking if it were her intention that the book should have a dedication. And they were somewhat disconcerted when the lady replied saying she wished to dedicate her novel " To the Memory of Ten Glorious Days spent in the Land of the Nile ".

One is reminded of this story when reading Mr. C. F. Andrews's book on India, for, having spent thirty-five years in the East—living in close contact with Indians during the whole of that period—he writes with authority when he denounces the sensational books written by authors who had spent only a few months in India—books which, most unfortunately, have had a world-wide circulation, and are still regarded by the ignorant as " standard works".

If Mr. Andrews's book did no more than reveal the " Glaring Misstatements " in these sensational works, it would deserve a permanent place in the literature of modern India.

But it does much more than this. Without trying to evade grim facts and crucial problems, it ranges The Best side by side with The Worst. And it gives, therefore, an intimate, moving, balanced account of the India he has seen, known, and loved.

For many readers—and certainly for one—his chapter on " Village India " (with its insistence on the fact that the moral foundation of Indian society, which has remained stable through the centuries, rests upon the immemorial village tradition, " which is one of the permanent things in a world of constant changes ") and his chapters on The Joint Family ; Caste in India ; Child Marriage ; The Depressed Classes ; The Poverty of India etc. must, surely, " unmask falsehood and bring truth to light ". And, by so doing, remedy to some extent the incalculable harm caused by sensational and partisan accounts of one of the most amazing countries in the world.

Surely—surely to-day—for any country to belittle, to deride, to distort the customs, traditions and religions of another is comparable only with a member of a leper colony who spends his time jeering at his fellows.

CLAUDE HOUGHTON

The Dynasts and the Post-War Age in Poetry. A Study in Modern Ideas. By AMIYA CHAKRAVARTY. (Humphrey Milford, Oxford University Press. 7*s.* 6*d.*)

The dominant problem in modern poetry, writes Mr. Chakravarty at the beginning of this interesting book, " is the problem of self-consciousness ". That must be so, since it is the problem of modern life. Mankind has found a hard truth in the old proverb that " ignorance is bliss ". But it has found also that once ignorance is lost, it must become wise or perish. At least the more perceptive amongst it have discovered that and of these Hardy was outstandingly one. Mr. Chakravarty has therefore done well to recall attention to what was Hardy's greatest work.

The Dynasts was not merely an epic of the Napoleonic age. It was also, as he says, a " drama of modern civilization on trial ", a drama at once mythopœic and analytical in character, which was unrolled by a poet in whose imagination the qualities of compassion and impartial reason were painfully balanced. Mr. Chakravarty accepts perhaps too readily Hardy's own claim that his alleged " pessimism " was in truth only " questionings " in the exploration of reality. In the struggle of faith to re-establish itself under the full scrutiny of consciousness, which is the real struggle underlying all other struggles to-day, Hardy's consciousness of the too appar-

ent evil in life was so much stronger than his faith in its essential good that he tended to see nothing behind it but a mindless, even a malignantly mindless, will. But in *The Dynasts* through the Spirits that overlook the human scene from the over-world he was able to express five different degrees of vision which lie between cynicism and the pity that longs to believe in the ultimate triumph of love. And he ended his drama with a chorus that hailed the possibility of "consciousness the Will informing, till It fashion all things fair".

Mr. Chakravarty has analysed clearly the conflict between the conscious and unconscious which *The Dynasts* unrolls on such a vast scale with Napoleon at its centre, "the bondman of the Unconscious masquerading as a free spirit". His subsequent study of modern verse is rather fragmentary, but his book is full of insight into the basic problem of to-day, including that of war.

HUGH I'A. FAUSSET

The Individual and the Group. By B. K. MALLIK, M.A., D.Sc. (Allen and Unwin, London. 6*s.*)

This is a carefully written study, made from the philosophical angle, of the Hindu-Mohammedan conflict in India. Convinced that its character cannot be interpreted adequately in either purely sociological or purely religious terms, the author presents it to us as a particular example of a struggle which is taking place both in Europe and in the East between a type of consciousness for which individualism is the fundamental social reality and a type which finds its fulfilment in the life of the group—the second represented of course by Hinduism.

The thesis is carefully worked out and abounds in valuable suggestions. It is, however, somewhat disappointing to find that in spite of the close familiarity with Western ideas acquired by Mr. Mallik during his brilliant career at Oxford his understanding of the Occidental world-view remains singularly incomplete. He can see in our obstinate individualism only the source of the divisive antagonisms which have reduced Europe to its present disastrous state. But although it is incontestably true that in its less elevated aspects individualism makes only for mutual frustration and unresolved conflicts, it is also true that it results in the development of all sorts of qualities of a valuable type which are notoriously lacking in Oriental civilization. And of such qualities Mr. Mallik has nothing to say.

Thus, while one must agree unreservedly that the Hindu's deep sense of the significance of harmonious human association and his willingness to preserve it at all costs by avoiding resistance and contention are indicative of a high type of spiritual vision, it is also true that an achieved unity possesses significance only to the degree that the individuals whom it embraces have become distinctly and uniquely themselves. And that process of individualisation would appear to be as incompletely accomplished in the East as is the complementary process of synthesis in the West. This, again, is evidently closely connected with the fact that the religion of the Asiatic denies the world as persistently and unequivocally as that of the European accepts it. As Mr. Mallik recognizes, without apparent misgivings, Hinduism regards "historical" existence as relatively unreal—no more than a necessary pre-condition of ultimate liberation. The West, on the contrary, thinks of it as possessed of meaning and worth—with the consequence that, in spite of all his shortcomings, the European can bring his spiritual forces to a focus on the material plane in a way that the Indian cannot.

However, the author of this interesting study promises to develop his ideas on this important problem in a forthcoming philosophical study, and we may be sure that he will then clear up any uncertainties left in our minds by the present work.

LAWRENCE HYDE

We Crucify! By RONALD GURNER. (J. M. Dent and Sons, Ltd., London. 5*s.*)

This remarkable book, presenting the life of Jesus in the novel form of extracts from the minutes of the Sanhedrin, the supreme court of justice of the Jews, is the result of an educational experiment with boys of about seventeen years of age.

It is not of interest solely to those concerned with education; it is also a lively contribution to the literature that seeks to bring religion into more direct contact with life and reality to-day. Here we have a reconstruction of momentous past events seen from the angle of those present at the time. Jesus is no longer a shadowy figure, but is seen, through orthodox Jewish eyes, as a disturber of the peace.

The minutes of the meetings are full of human interest, and the various Jews, all professional men, such as doctors and lawyers as well as priests, are portrayed with a shrewdness that gives added vitality to the narrative. Gradually we are led to see and to feel the remarkable personality of Jesus, as He impinges upon the lives of the various characters.

Some might question the possibility of planning and executing such a task as this without falling into errors of taste. Indeed it is often difficult to write about a sacred figure from the point of view of His contemporaries without sacrificing somewhat the attitude of reverence. Happily the author is well aware of this particular danger, both in writing and in the actual experiment in which the boys acted the different Jewish characters, and in his introduction he gives his views on the matter. It would seem that he has succeeded extremely well in creating such an original piece of work without giving offence.

For many, perhaps, the chief value of such a book as this, which gives, in outline, the main facts of Christianity, is that it is written by one who says that "For those who follow other gods I have equal respect. I only ask sincerity."

ELIZABETH CROSS

The Clue to History. By JOHN MACMURRAY. (Student Christian Movement Press, London. 7*s.* 6*d.*)

Professor Macmurray is the kind of writer who is illuminating rather than satisfying. He makes brilliant speculations in every subject he touches but is apt to close the vista he himself has opened with a logical synthesis which too often appears arbitrary and "worked". Here, for instance, he is looking at history as the struggle of many generations and peoples to realise or to evade the intention of Christ. His sense of the religious core behind so many activities and "platforms" is certain, and it enables him to say some very true things which I do not think have been pointed out before. The explanation of the Stoic creed in its relation to Christianity; the comparison of the Greek Orthodox and the Roman churches; the psycho-analysis of Hitler's Germany and its anti-Semitism—these are perhaps the more outstanding examples of the kind of imaginative thinking which is Macmurray's chief quality.

In them, his spirit is free. Around and about these fine things, however, lies work done under the compulsion to convince. The problem is logically oversimplified. He assumes that the Jews are *the* religious people; that Christianity is their creation; that the splitting of Christianity into a dualism was an effect of the fundamentally irreligious character of the Greeks and Romans; that modern Communism is the achievement of the pure Christian intention; and that therefore Hitler's persecution of the Jews is a genuine recognition of them as the standard-bearers of true religion in a world loath to have it. The chain is too complete. It holds a whole epoch in hiatus by supposing that the development of organised Christianity under the death of Rome was no more than a perversion of religion by a natur-

ally irreligious people. The mistake there is to pin a category to a whole race. You then get an identification of race and category, so that in the end Macmurray is very nearly pushed into the necessity of proclaiming Judaism as the one religion because the Jews are the one religious people. Surely the most cursory glance at Eastern history should spare us that conclusion.

Nevertheless, this book succeeds in stimulating the historical imagination and must give to all its readers something of that delicate sense of consequence between thought and action which its author possesses to so fine a degree. It shows us a portion of our past, which we have regarded as accidentally broken up into periods and phases, as a single great wave of religious life. That is a continuum which must some day be generally perceived.

JACK COMMON

The Art of the Play. By HERMON OULD. (Pitman and Sons, London. 7*s.* 6*d.*)

Mr. Hermon Ould is a playwright of distinction. What is more important, he is an experimenter in dramatic forms and a writer with something to say. These things give him authority to write such a book as this. Most books which purport to explain the playwright's art are the work of people who cannot write plays; for there is no aphorism truer than Bernard Shaw's remark: "He who can, does. He who cannot, teaches." But here is an exception.

Yet what is important is not so much the instructional part of the book—an explanation of general principles and a wealth of examples. (This, it will be remembered, was the method made classic by William Archer). The value is, preëminently, in its critical dicta.

The reason for this is not far to seek. A playwright can fool the public. That, indeed, might be said to be his business. He can fool the critics. That is a necessity of his livelihood. But he cannot fool another playwright. And neither the commercially successful hack-writer nor the present idols of a gaggle of amateur highbrows have succeeded in fooling Mr. Ould.

The work of Auden and Isherwood, for instance, is, he sees, even at its best "pervaded by an inescapable flavour of amateurishness". And though he thinks that "it is a far cry from the undergraduate humour and half-baked political dogmatism of *The Dance of Death* to *The Ascent of F. 6*—which he praises, in my opinion, far too highly—he is not unaware of the fundamental faults of the authors even in his generous appraisement of their better work. And he sums it up with a warning "against a dilettante attitude towards the theatre. Dabbling pleases nobody but the dabblers, and not them for long."

In his estimate of T. S. Eliot's *Murder in the Cathedral,* he draws attention to the factor in its popular success which has been largely overlooked—that it was supported mainly by a public more interested in religion than in the theatre—and his comparison of it with Claudel's *L'Annonce Faite à Marie* is an instructive piece of criticism. Another comparison which remains in the memory is his perception of the essential difference between the method of Chekhov and that of Shaw's "Chekhovian" *Heartbreak House.*

The book is one of the "Theatre and Stage" series. It fulfils adequately the purpose for which it was written. But the main reaction of the book on at least one reader was to wish that some literate newspaper-proprietor would read it and immediately engage Mr. Ould as dramatic critic with liberty to say what he liked about the contemporary stage. That would give the English theatre a tonic which might well revive it from the coma into which the doses of rubbish administered by the venal hacks who are dignified by the name of 'critics' have drugged it for so long.

H. ROSS WILLIAMSON

The Origin and Character of the Bible. By J. T. SUNDERLAND, M.A., D.D. (Ramananda Chatterjee, Calcutta, Rs. 2/-)

It is not surprising that this remarkable book has passed through eight editions. The present is a reprint of the eighth edition which was revised and brought up to date by Prof. C. R. Bowen of Chicago and published in 1936. Its great popularity is due not to the fact that it establishes new conclusions or makes arresting discoveries but that it gathers together in concise, easily understandable form and without fear or favour the results of modern scholarship in regard to the history and validity of the books of the Bible. The attitude that the author brings to bear on the subject is refreshing in its freedom from orthodoxy and convention. He writes like one intensely religious and deeply reverent but at the same time imbued with a truly historical and scientific spirit. His acquaintance with other sacred books helps him to view the Bible as one amongst many scriptures and to study it not as possessing an exclusive monopoly of all religious revelation but merely as revealing the growth and development of religion amongst a section of the human family. Accordingly there is no effort on his part to cover up primitive religious ideas or low moral standards, when found in the Bible. He sees in them the same early forms of religion and morality as characterise also other religions in their earlier stages. But these, far from detracting from the Bible, make it all the more full of life and human interest.

If a note of criticism is to be struck it is merely that the author exhibits in one or two places the weakness of thinking the sacred book of his own religion superior to any other. After describing the "unsurpassed" worth of the Bible on the moral plane, he goes on to add in regard to the spiritual side "it is not too much to say that the world has produced no book which has proved itself equally powerful, as a help and inspirer of men here". (p. 280) Comparisons are odious, and those who have been brought up on spiritual food obtained from other sacred books will naturally find their scriptures more in harmony with their own spiritual make-up and therefore more inspiring and helpful.

The book is invaluable, contains a mine of information, and should be studied by every lover of religion, whether Christian or non-Christian.

BHARATAN KUMARAPPA

The Republic of Children. By LESLIE PAUL (Allen and Unwin, Ltd. London. 7*s.* 6*d.*)

This book is sub-titled "a handbook for teachers of working-class children" and is certainly an extraordinarily complete and competent guide to those who feel called upon to help with the vital work of organising children's leisure time, including the methods of camping.

It is, however, far more than this title suggests. In addition to a careful survey of the growth of the Woodcraft Folk, the first organisation for children that is truly international and peace-loving (and the first organisation that is working *for* the child rather than making use *of* the child), it gives a critical survey of such other important movements as the Boy Scouts, Girl Guides etc. contrasting their successful use of symbols and glamour and their emphasis on unquestioning obedience for a patriotic end, with the same efforts by the Woodcraft Folk to use the appeal of camping, badges and so on and yet develop an independent unselfishness that transcends nationalism and works for a humanly better world now.

This book is remarkable for its restraint and remarkable for its shocking revelations. It will do little to improve British prestige in the matter of child care, revealing, as it does, the appalling gaps in our educational ladder, the alarming attitude of *laissez faire* in the matter of nursery schools, and the low standard of public health. Truly, after reading that 70% of the school children are suffering from dental decay (a result

of malnutrition) we may expect to receive missionaries from those countries who put the welfare of children before the value of armaments.

These revelations occur in the chapters devoted to the position of the child in modern society, and give full and detailed figures concerning health, types of schools available, playing fields, the avenues open to the child on leaving school, working conditions and so on. For any one who is alive to the seriousness of the problems involved, problems of unemployment, juvenile delinquency and misdirection of energy, to mention only a few of the facts touched upon, this careful study should not be missed.

Beyond the closely written history of the organisation for working-class children with which the book is mainly concerned, there is sufficient of interest to all who have any concern with children or young people. One is surprised to find so much material well compressed and justly evaluated, concerning so many different topics which affect the child. For instance the section on Play, with the different theories of its meaning and value, will be useful to all, and even specialists will find some new and provocative ideas here.

Although its value as a handbook is clear, one feels that the emphasis on this practical utility is unfortunate. It is of far greater importance as an introduction to the child as a citizen of the world, a world which only the child can lead to peace.

ELIZABETH CROSS

Emerson : His Muse and Message. By V. RAMAKRISHNA RAO. (University of Calcutta.)

Dr. Rao prefaces his study of Emerson with the statement that " more is to be gained from him by the pursuit of sympathetic study than lost by the abjuration of superior criticism ". But this might safely be said of the study of any great writer, with the proviso that criticism need not be superior and that sympathy without a leavening of criticism can hardly fail to be featureless. Uncritical laudation is, indeed, the chief defect of his book, and it is reflected in its style as well as in its substance, in such sentences, for example, as—" the happy harmony of his sweet, simple syllabic strains bears mystic messages of elevated emotion and entranced imagination ".

Such sentences carry little meaning, and Dr. Rao's sincere appreciation of Emerson finds expression too often in gracious platitude. But every defect, as Emerson himself noted, has its quality, and in lavishing his sympathy in particular upon Emerson's poetry Dr. Rao has called loving attention to a side of his subject which has been too much neglected. He recognises, of course, that Emerson was essentially a poetic genius in all he wrote, that his essays were the expression of a spiritual imagination and his verse the songs of a seer. But believing that the wisdom of the essays is packed into the poems, he has devoted two-thirds of his book to a detailed study of them and of what they reveal of Emerson's conception of art, nature, the individual, love and religion. His treatment is too merely descriptive to break new critical ground, but it is comprehensive and enriched by liberal quotation. Characteristically he frequently stresses the affinity between Emerson and Wordsworth, but says little of their differences, which are more significant. Emerson's rare spirit was imperfectly grounded in the common earth to which Wordsworth was attached by ties which proved eventually too strong. And a true evaluation of Emerson's achievement as philosopher and poet demands critical insight into this defect. Dr. Rao who rightly sees in Emerson an Indian born out of his clime is too sympathetic to question the basis of his transcendentalism, but he loves its superstructure wisely, if too well.

HUGH I'A. FAUSSET

CORRESPONDENCE

LITERARY CENSORSHIP

With undoubtedly the best of intentions, Estelle H. Ries—in the February ARYAN PATH—has signed her name to some most pernicious doctrine: a rigid censorship over the literature of the world. She apparently would adopt the policy, always felt necessary by dictators, of permitting only those things to be said or written that tended to bend the thought of mankind into the curvature of her own bias. She would like, in fact, to establish a twentieth-century inquisition, but instead of having it ruled by the Catholic hierarchy, would govern it, presumably, by a group selected because they held more or less her own views of how things should be. These views may be the highest and best in the world, but once she has set up such a board of censors, what is to insure that these beneficent views will be maintained throughout the years to come?

She would have writers "give readers what they should have, or at least refrain from giving them what they should not have". She neglects to tell us, however, who is to say what it is the readers should have and not have, or how this is to be discovered. She would have writers licensed, and the qualifications for licence "should include an ethical and constructive attitude toward human relations, an educational awareness and a social conscience". Would this ethical attitude be that of the Roman Church, of the new German Aryan Church, of Theosophy, or of what? Would the constructive attitude toward human relations be that held by the Russian Communist party, by the Italian Fascists, or by the German Nazis? What is completely overlooked here is that people—with all honesty—hold widely divergent views on these matters. The salvation of humanity lies in allowing them all to express what they honestly feel, and then to let each reader judge for himself.

Writers, she feels, should recognize an obligation not to give "perverted values, false interpretations and inflamed passions". By and large, however, authors do attempt not to give perverted values and false interpretations; they try to give and interpret things as they see them. Regardless of what their opinions are, however, there will always be many who feel that their way is perverted, and that their interpretation of values is false. She forgets that in the ultimate analysis the only light that can illumine our path comes from within ourselves. The opinions and sayings of others must be sifted through our own understanding.

Part of her error, I believe, springs from an overestimation of the power of writers. Writers are merely the mouthpieces of the world. They have grown up in our midst, and for the most part take their opinions from our own mental atmosphere. They would like to think, perhaps, that they lead, but history has amply proved that they only follow and express what has recently been, or is now being, thought. A writer who writes what the world is not in sympathy with will not be read. Whether they have influence or not however, the worst thing we could do would be to place a censorship over them. At the best, if they had no influence at all, it would be harmless except to us who force our will on them, and to them who are subjected to it. At the worst, if they were extremely influential, it would be setting up an organization that sooner or later would come under vicious control, and lead to the complete undoing of mankind.

PHILIP CHAPIN JONES

ENDS AND SAYINGS

In the intense political upheaval from which Europe is suffering, the progress of ideas (which are the real forces creating the world of tomorrow) is being overlooked. If we consider only the follies of martially-minded leaders and the response they call forth in the way of war-like preparations by others, we cannot help despairing of Western civilization and dreading the rivers of blood in which millions will be drowned. By means of war or internal revolution in more than one territory, or some other upheaval, the storm must break. A change in the order of life in Europe is due; it cannot be averted. But what form will that change take?

Lovers of spiritual culture, most of whom are also lovers of ancient Indian culture, are labouring to present ideas which would enable men to shape the New World according to the principles of Soul-Science and spiritual altruism. Brahma-Vidya, Gnosis or Theosophy, offers a way of life to the individual, but further it offers Knowledge for the construction of a new polity on spiritual foundations. In these pages we have repeatedly shown how powerful and potent are the teachings of the ancient sages, which can be applied in a practical manner in the building of an International State in which national cultures would play their parts to the greater glory of peace and progress. That this can be done is once again brought home to all by Sir S. Radhakrishnan in his latest volume *Eastern Religions and Western Thought*. We merely draw attention to it here; a proper review of the volume will appear later. Sir Radhakrishnan has rendered a real service to the entire Western world in marshalling together those vital truths of India's immemorial philosophy which can be used in the practical task of building a new civilization. He has also rendered a service to his own countrymen, especially to those of them who are enamoured of Occidental modes of life and labour.

Sir Radhakrishnan believes that it is necessary "to touch the Soul of mankind" in order to build "a world community", "a co-operative commonwealth". He writes:

> To this great work of creating a new pattern of living, some of the fundamental insights of Eastern religions, especially Hinduism and Buddhism, seem to be particularly relevant, and an attempt is made in these lectures to indicate them.
>
> All signs indicate that Mysticism is likely to be the religion of the future.

Sir Radhakrishnan has certainly made a most valuable contribution towards humanity's attempt "to live together and understand one another".